Vol. C, No. 1 January, 193

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

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PUBLISHED BY BOARD OF TRUSTEES
OF THE
AMERICAN ECCLESIASTICAL REVIEW
FOR
THE CATHOLIC UNIVERSITY OF AMERICA

1722 Arch Street
PHILADELPHIA

Copyright 1938. American Ecclesiastical Review

Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional
Agents: Great Britain: Burns, Oates & Washbourne, Ltd., 43 Newgate St., London, E. C. 1, England
Ireland: Veritas Company, Ltd., 7 & 8 Lower Abbey St., Dublin
Australia: W. P. Linehan, 244 Elizabeth Street, Melbourne, C. 1.
Entered, 2 July, 1904, as Second Class Matter, Post Office at Lancaster, Pa., under Act of 3 March, 1879
5 March, 1930, under Act of 28 February, 1925. Published at 113 E. Chestnut Street, Lancaster, Pa.

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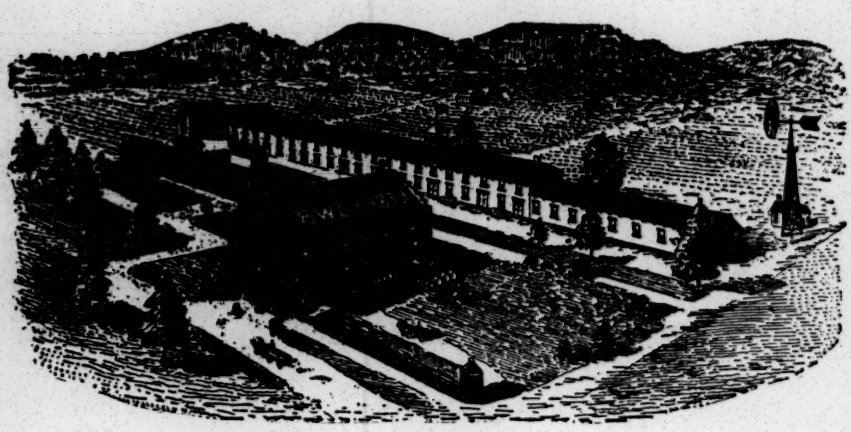

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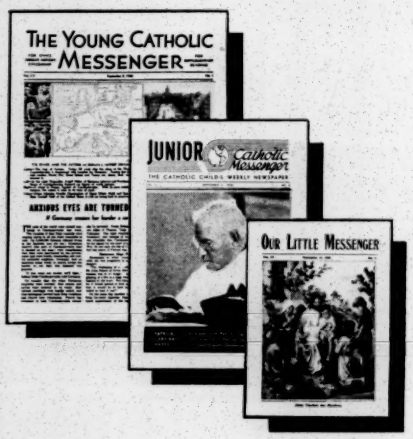
FROM time to time the administrator of a priest's estate offers us a complete or substantially complete set of back volumes of the *Ecclesiastical Review*. At this writing there are available three such sets. Prospective purchasers of these back volumes are invited to write to the office of the *Review* concerning them.

● **Of recent months there has been an unusual flow of orders for back copies of the *Review* and we take this occasion to say that, besides the sets of volumes just referred to, we have a fairly complete supply of back copies of the ninty-eight volumes of the *Review*. Back numbers on hand may be had for fifty cents a copy as long as the supply holds. Of some issues we have only one or two copies in stock.**



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THE
ECCLESIASTICAL REVIEW

ELEVENTH SERIES.—VOL. I.—(C).—JANUARY, 1939.—No. 1.

THE CATHOLIC UNIVERSITY OF AMERICA AND OUR CLERGY 1889—1939.

THE ECCLESIASTICAL REVIEW offers so obvious and so excellent a substitute medium for the "close-up" talk which I should like to have with every priest in the United States that I am writing this article as affording the best way to communicate with the very, very many with whom I cannot hope perhaps ever to speak face to face. My subject is, of course, The Catholic University of America. I hope those who are tempted to read no further will at the very outset accept my declaration that I am not proposing to set forth the reasons they know as well as I, which are commonly used to arouse interest in the institution of which I desire to speak. I beg them to believe also that, after a mission experience of fifteen years and a seminary life of seventeen years, I thoroughly understand how far away from their daily work and anxieties may seem any share in the University's welfare. I can appreciate fully how many an earnest worker may even grudge any disturbance of his intentness upon a pressing problem or an urgent plan for matters vital to the portion of the flock entrusted to his care. There has, however, come within my experience in the two years and a half since I became Rector of The Catholic University of America, an idea of the University which I am eager to impart to my fellow-priests and which I am anxious to put before them with the compelling sense of finality and at the same time with the gladsome hope which it brought to myself.

Briefly, I would like to tell every priest in the Union what I have been privileged to learn of the mind of our Holy Father,

Pope Pius XI, concerning our national Catholic University. Twice in the period I have mentioned was I received in private audience by His Holiness, the first time after he had been lying at death's door for many days, and before regular audiences were restored. It was the twelfth of February, 1937, the anniversary of his coronation, while the Cardinals in Curia were holding in the Sistine Chapel their celebration of the event. The Holy Father had been moved into an improvised reception room where he might have better sunlight and air, and he seemed to be seated at a great desk, though due to the painful nature of his ailment his knees were not bent. What seemed then to be the shadow of death was still on his countenance, though his voice, while low, was sustained and clear. His Holiness listened to my halting tribute of sympathy and homage and then began to talk about the University. In a manner so definite and with such precision of planning as to create in me the profound impression of one listening to a prophecy, he bade me gather the best efforts of the University into a plan to uphold the Christian social order in our country against the day when it would inevitably be brought to the testing. He explicitly asked the establishment of a school of social science where not only the clergy and the religious, but the laity also, should receive special training to fit them for the public defence of their individual and collective rights as citizens. As my business in Rome was to seek the Holy See's final approval of the Constitution of the University in harmony with the *Deus Scientiarum Dominus,* the venerable Pontiff enjoined on me the inclusion of such a school in our new Constitution. When I was happy to be able to tell him that plans for such a school had already been formulated and were contained in the proposed Constitution then before the Sacred Congregation for approval, the Holy Father simply said, " Thank God ".

On 19 March, the Feast of St. Joseph, his letter appeared asking the establishment of similar schools throughout the world. On 15 April, practically two months after my first audience, I was again received by the Holy Father prior to my departure from Rome. The Constitution had been approved on the Feast of St. Thomas, 7 March, and His Holiness, now remarkably improved in health and seated at his desk in his customary office, again urged the gravest attention to questions dealing with ade-

quate opposition to the forces of atheistic Communism reaching out to and threatening every nation in the world. The Holy Father that day was still far from being well, but what has come to be so generally accepted as his miraculous recovery was already manifest in his greater strength and comparative freedom from pain.

Last summer, on 12 July, I again knelt before Pope Pius XI. I found him bearing the marks of his more than eighty years, yet again clearly showing that, from the lofty and lonely watch-tower of his position as the moral guide of the world, he was interpreting the times and weighing accurately the meaning of world events. On my referring to my previous visit he graciously deigned to say that, whilst in his sickness his physical sufferings had been agonizing, still more terrible were his present sufferings because of the moral ills against which he must spend himself.

It was on this occasion that he frankly declared that The Catholic University of America was destined in his conception to do a task which he did not hesitate to call vital to the best interests and future welfare of our own country. He proposed that The Catholic University of America be worthy of the great traditions of Catholic universities, that in the concerted efforts of all the faithful, bishops, priests, and people, the University should be strengthened to lead in the defence of the Christian principles essential for any nation, but so obviously demanded in fullest measure in a nation like ours, where the citizens have the right and the duty to take so direct a part in the affairs of government. When I assured him of our compliance with his request for the establishment of a School of Social Science, the Holy Father turned to the fact that the intellectual leadership of a great nation will always be the deciding factor in the people's destiny. The hope of a people, however democratic, lies in the direction given them by those whose attainments qualify them to mold public opinion. It is to the University, the Holy Father held, that the millions of Catholics in this country must look for that unifying force which will make them one and solid in their opposition to the soulless teachings which well might mean the undermining of the principles on which a truly democratic nation must stand.

Every priest in the United States is aware to-day how the Holy Father put forth this same noble vocation for The Catholic University of America in his letter read at the opening of the University Jubilee Year, 12 October last. I know there is no priest working anywhere, from the most crowded parishes of our great cities to the vigilant guardians of the scattered Catholics in the least settled portions of the Republic, who will not hold what the Holy Father holds on any subject of Catholic importance. Consequently, I have desired to reach every priest in America with this personal report of what I heard the Holy Father himself say. I know that, if they could have heard those words coming from his living lips, the hopes which he holds for the work of The Catholic University of America would be theirs. They would certainly respond to his plea for the work of The Catholic University, as it can be done if it be made by bishops, priests, and people the rallying-point for a crusade to save our country from what we are witnessing in so many other nations. I trust that they will let me be the Sovereign Pontiff's messenger. The following words of the Holy Father are meant not alone for the bishops to whom they are directly addressed, but to everyone concerned in the same problem of Catholic triumph over evil and of our nation's triumph over those within its gates who would bring it to ruin. He says in his letter:

> It is a source of deep consolation to us, as it must be to you, that the Church in America is so well prepared to meet the challenge of these critical times, and that in The Catholic University we possess such an admirable instrument for the exposing of error and for the dissemination of Christian truth.

Every priest in America, therefore, to be one with the Holy Father, must give that support which lies in his power to The Catholic University. Materially, many can help but little, but I have felt sure that every priest, stopping to think of the Holy Father's mind in respect of The Catholic University of America, must spiritually, in communion of prayers and in his Holy Mass, help in every way the University do the work with which the Holy Father charges it, for Church and nation.

JOSEPH M. CORRIGAN
Rector, The Catholic University of America.

The Holy Father's letter mentioned in the foregoing message was addressed to the three American Cardinals and to the other Archbishops and Bishops of the United States. The text of the letter follows:

The Golden Jubilee which the Catholic University of America is preparing to celebrate with fitting ceremony is an event of such outstanding importance in the United States that it has seemed good to Us, Our Beloved Sons and Venerable Brethren, to address you again for the purpose of expressing Our joy at the completion of a half-century of fruitful labor and of giving further utterance to the hopes which We cherish for the future of this great institution of learning.

During the almost fifty years of its existence, the Catholic University has done well. Despite the difficulties which attend beginnings and in the face of material limitations which might have discouraged men laboring in a less worthy cause, the superiors and the teaching staff, by their intelligence and devotion, have won for the University a leading place in the great Catholic educational system of America and among the other similar schools of the land. We know that the names of these noble pioneers, many of whom have passed to their eternal reward, are held in benediction by those who have taken their places, and that with seemly gratitude, they will be recalled in prayer and eulogy during the days of the Jubilee.

However, the celebration of this Jubilee will be not alone one of retrospect and of commemoration but also and principally one of prospect and of dedication. Indeed the chief reason which has moved Us to signalize the observances by this further evidence of Our profound interest is the conviction that in the years which lie ahead the Catholic University is called to assume still greater and more momentous responsibilities than in the past. The world has entered upon one of those periods of unrest, of questioning, of disorientation and of conflict which have been well described as turning points of history. Christian doctrine and Christian morality are under attack from several quarters; dangerous theories which a few years ago were but whispered in the secret conventicles of discontent are today preached from the housetops, and are even finding their way into action; private immorality and public subversion have in many places raised the banner of revolt against the cross of Christ.

It is a source of deep consolation to Us, as it must be to you, Our Beloved Sons and Venerable Brethren, that the Church in America is so well prepared to meet the challenge of these critical times, and that in the Catholic University We possess such an admirable instrument for the unmasking of error and for the dissemination of Christian truth. Through the University it will be possible to bring to bear upon

the most pressing problems of the day the full force of those principles of justice and charity in which alone will be found their solution. In the course of Our Pontificate We have had occasion to treat these problems more than once in Our Encyclical Letters; here We wish only to point out the solid basis upon which Our teaching rests. Since the sciences of civics, sociology and economics deal with individual and collective human welfare, they cannot escape from the philosophical and religious implications of man's origin, nature and destiny. If they ignore God, they can never hope to understand adequately the creature which He formed in His own image and likeness, and whom He sent His own Divine Son to redeem.

Christian teaching alone, in its majestic integrity, can give full meaning and compelling motive to the demand for human rights and liberties, because it alone gives worth and dignity to human personality. In consequence of his high conception of the nature and gifts of man, the Catholic is necessarily the champion of true human rights and the defender of true human liberties; it is in the name of God Himself that he cries out against any civil philosophy which would degrade man to the position of a soulless pawn in a sordid game of power and prestige, or would seek to banish him from membership in the human family; it is in the same Holy Name that he opposes any social philosophy which would regard man as a mere chattel in commercial competition for profit, or would set him at the throat of his fellows in a blind, brutish class struggle for existence.

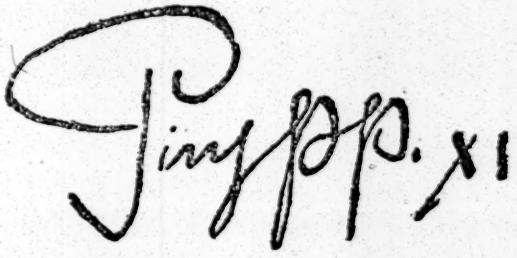
The Catholic University, then, because it is Catholic, has the traditional mission of guarding the natural and supernatural heritage of man. In the fulfilment of this sublime mission, it must, because of the exigencies of the present age, give special attention to the sciences of civics, sociology and economics. The Encyclical Letters to which We have already referred, deal with the modern problems in these fields, and apply to them the unchanging principles of philosophy and religion. With these Encyclicals as the basis of study and research, the University can evolve a constructive program of social action, fitted in its details to local needs, which will command the admiration and acceptance of all right-thinking men.

It is Our earnest desire, Our Beloved Sons and Venerable Brethren, that under your patronage and direction the schools of the above mentioned sciences be developed to the highest possible point of excellence so that men will naturally turn to the University for enlightenment and guidance on social questions. With expanded and improved facilities, with an increased corps of distinguished professors whose lectures, consultations and writings carry authority, and with picked groups of talented students from all parts of the country, it will be possible to

achieve the desired eminence, and to exercise thus a salutary Christian influence upon contemporary society.

That the material resources required for the accomplishment of a mission fraught with such immense importance for the well-being of your country may not be lacking, We again repeat the warm recommendation which We made in Our former Letter to you, Our Beloved Sons and Venerable Brethren: that nothing be left undone to place before the faithful the needs of this national center of Christian culture. In a special way We commend to you this cause so near to Our heart, and We leave it in your hands, secure in the confidence that you will, individually and severally, take the steps necessary to endow and maintain the University on a scale commensurate with the importance of its mission.

In testimony of Our predilection, and as a pledge that divine light and favor may be vouchsafed you in measure proportioned to your sacred undertaking, from Our heart We impart to you, Our Beloved Sons and Venerable Brethren, to the clergy and people confided to your vigilant care, and in particular to the superiors, professors and students of the Catholic University, Our affectionate Apostolic Benediction.



SOME MEMORIES OF THE FOUNDER OF THE "REVIEW".

IT SEEMS highly appropriate that the One Hundredth Volume of the REVIEW should suggest to its editorial staff the desirability of some "memories" of the deceased Founder of the magazine. It may also seem appropriate that a longtime contributor to the REVIEW who had been also for some years a colleague of Father Heuser in Overbrook Seminary should be requested to assemble such memories within modest limits.

It so happens that "modest limits" is a phrase that is not only correct, but is also reassuring to the present writer; for gray hairs ordinarily indicate a memory which is apt to be both uncertain and "scattering" in character — and that applies to my case.

Nevertheless, I hope to succeed somewhat better (in such a business as "memories" or recollections) than did a certain deservedly popular priest of my diocese who, undertaking for the first time a trip to Europe, promised his exigent friends of the cloth to send them frequent letters detailing his experiences abroad. In a trip covering several months, however, he sent only two messages to his friends, and both messages were confined to postcards. The first card was mailed from Europe when his ship docked there: "Had a wonderful passage," he wrote, "and witnessed some sunsets that rivaled the canvases of the greatest painters." The second card was mailed as he was about to leave Rome after a lengthy stay in that "City of the Soul": "Could write volumes! Yours, Alec." This dear friend is long since dead. I should like to have only a small portion of his abounding wit and humor. But now to my happy —however poorly achieved—task.

I.

The first number of the REVIEW appeared in January, 1889—the year in which I was ordained to the priesthood. My earliest memories of the Founder were those of a seminarian who, on "confession" afternoons, saw a long file of penitents waiting at his door after the other *confessarii* had ended their hearing of confessions. I don't recall that this fact impressed me then as it now does from an ascetical point of view. Neither, I think, did his absorbed mien and his scrupulous attention to the

minutest details of the rubrics, whilst saying Low Mass at a side-altar or whilst singing Solemn High Mass at the main altar of the chapel, impress me then as it now does in memory's backward glance. But it is doubtless fair to assume that such fine object-lessons had a notably good effect—even if that effect was not consciously apprehended by some of the seminarians—upon the whole body of the students.

It may also be true that his always gentle voice; his kindly manner toward all with whom he came in contact; and what might well be styled the priestly aura that seemed to envelop him and his ceaseless labors—it may also be true (let me emphasize by repetition) that all of these admirable characteristics failed to register consciously in my brain, in those olden days, with anything like the impressiveness they assumed in the after days of my priestly association with him. Perhaps we learn lessons from life almost unconsciously. Howbeit, let me now leave generalities in order to indicate more specific impressions.

Perhaps a sort of self-defensive remark will not be out of order here. In detailing my scattering recollections, the use of what James Russell Lowell happily—and humorously withal—styled "the Perpendicular Pronoun," will not only conserve space (since it is the smallest of all the pronouns in the English language), but will also render unnecessary such long and round-about expressions as "the present writer" (in the case of a published paper) or "He who now speaks to you" (as, indeed, I heard one speaker say to his auditory). Such elaborations of the pronoun "I" are doubtless intended to indicate a modest avoidance of an air of self-importance. But here, as elsewhere, the old-time couplet has its moral:

> It very much depends upon
> The *way* in which it's done.

Apropos, I once sent to Father Heuser a paper entitled "The Perpendicular Pronoun in Preaching". In a covering letter, I asked him to change the title, if he should so desire, into some such roundabout phrase as "The First Personal Pronoun in Preaching". But he himself possessed a highly developed sense of humor, and he accordingly welcomed my title with almost exuberant enthusiasm.

He had a humorous faculty which, I think, he did not greatly exercise in his own many published books and contributions to the magazines he founded. But, in his letters to me, the humorous side of his nature cropped out in curious ways. In order to illustrate this fact, it is well to repeat what he once told me, that he and his sister (later the Mother Superior of the Sisters of Mercy Convent and Academy at Merion, Pa.) attended, whilst as yet children, an Art Institute in Berlin, where they made pencil sketches of masterpieces of sculpture. Father Heuser was an artist, not alone in literary work, but as well with both brush and pencil.

He was an artist with brush. I used often to pass by and enjoy a painting of Our Lady that adorned one of the corridor-walls at Overbrook Seminary. An older professor there told me that the glowing canvas was the work of Father Heuser. In his declining years, I visited him while he was acting as chaplain at a seaside resort for the summer house of the Sisters of Mercy. He welcomed me with his old-time cordiality, and in his sitting-room I saw several sketches he was making, in paint, of the thorn-crowned Head of Our Saviour. All of them were, to my mind, strikingly beautiful—but he was not satisfied with them, and was passing his leisure in repeated efforts to achieve better success.

He was also an artist with pencil. In some of his letters to me he used his artistic faculty in curiously humorous fashion. Quaint little sketches in the margins and at times within the wording itself threw sidelights, as it were, on the bald statements he was making. These sketches were, all of them, humorous. It may not be out of place here to insert one of such letters. At the time of writing this letter, he was no longer a young man—but the (doubtless rapidly made) sketches had the sureness of an accomplished artist.

I take the liberty of occasionally interrupting the sequence of the letter in order to comment on little flashes of humor which escaped me in my first reading and which accordingly might escape the notice of my readers. The letter-head pictured a most inviting porticoed dwelling having beautiful trees in front and facing a well-kept lawn. Flanking this picture on the left was: "Kneipp's Nature Cure," and on the right: "Toughkenamon, Chester County, Pennsylvania."

Dear Fr. Henry,

I have been here for nearly two weeks to test the efficacy of the Kneipp cure against lumbago and rheumatism. On Saturday I made a short excursion home and found your Postal from Asbury Park. The Ocean scene is very inviting and the consciousness that one is not likely to be haunted by mosquitoes is a distinct summer comfort which has not yet gotten *on the hotel bills*. There are no such plagues here, though the place has a *hard name*.

I have italicized two happy thrusts here. First, there is the comment on the moderate price of the hotel at which I stopped in Asbury Park. Secondly, there is the curious reference to the place where he was sojourning—" the place has a hard name ". I was startled at this assertion, for he was notable in his avoidance of anything that might seem like a criticism of anything—and especially of a place in which he was dwelling (even though as a pay-guest). I read the apparently unfavorable comment several times before I casually glanced at the date-line: " Toughkenamon . . . ", and thus became aware of his description of the place as one having " a hard name " (an expression that ordinarily would be interpreted to mean " a bad reputation "). Yes, the place had, indeed, " a hard name " (to pronounce!) while its first syllable (" Tough ") might even suggest " gangster's roost ".

The air is fine, and I am drinking fresh milk all day long, and getting " douches " and " Wickelbaender " and all sorts of herb-applications which on the whole leave a comfortable sensation behind. The house is a farmer's home, roomy and clean; the only two other guests here at present are to leave cured to-night, and I will be alone with my host and hostess and their two little boys. She cooks and the rest of them combine to keep the patient in *hot* and cold *water*.

Here, again, we perceive a reference (which I have italicized) to our American phrase (" to keep one in hot water ") humorously referring merely to the Kneipp treatment. The letter concludes: "The mail is called for. Addio, Yours, H. J. Heuser." I need not comment on the kindliness of this long letter written in reply to a mere postcard sent by me from Asbury Park—and written by a man who was still suffering the combined tortures of lumbago and rheumatism. It was also desirable for me

to quote this letter in full in order to illustrate the distinction he made between a purely friendly letter and the letters (a few of which will be given in the course of this paper) which he wrote me in the somewhat formal tone of an Editor writing to a contributor to the REVIEW. Yes, friendship is friendship — but " business is business ".

I have long entertained the idea (based on what particulars I now cannot recall) that Father Heuser had taken St. Francis de Sales as his life-model. But one of these particulars may have been the kindly humor that crops out in places of the life of the Saint as recorded by his closest friend, the Bishop of Belley, whose book was translated into English under the title, *The Spirit of St. Francis de Sales.* Well, there is, after all, a thing known as The Saving Grace of Humor — and Father Heuser had that grace.

I have said that he enthusiastically welcomed my title of a paper submitted to him for the REVIEW, " The Perpendicular Pronoun in Preaching ". It is also clear that, as Editor of the REVIEW, he welcomed (or at least accepted with tolerance) what might have seemed to him the merest budding ability of a contributor, in the hope that the bud, if carefully tended, might ultimately grow into a flower. Thus it is that in the Index to Volume II of the REVIEW I find the titles of two fairly long treatments by me, of the hymns *Pange Lingua* and *Dies Irae* and an original poem, *Benediction*, which were submitted to him in the first year of my priesthood. He continued his kindly encouragement—and many papers of mine have since appeared in the REVIEW. I do not recall that he ever suggested any emendations either of my thought or of my style in the expression of my thought. Obviously, he was a patient, as well as a hopeful, Editor.

Meanwhile, he was also an alert-minded and discerning Editor. This fact was illustrated when, as much later he told me, he discovered the splendid abilities of Father Sheehan (the Very Rev. Canon Patrick Augustine Sheehan, D.D., P.P.), later the world-famous author of *My New Curate* and many other volumes. In using the word " discovered," I do not mean to intimate that Father Heuser employed that word when telling me of his discovery. Rather do I mean that he " uncovered " a hidden treasure. As I recall his narrative of the discovery, it occurred

quite accidentally. For reading-matter on a voyage to Europe, he had taken with him Father Sheehan's novel, *Geoffrey Austin, Student*, which had been published anonymously in Ireland. On the ship, he took up the volume to read and found himself enthralled by the ability of the unknown author. Determined to find out his name and address, Father Heuser went to Ireland, found the publisher, asked for the name and address of the author, and later "contacted" him by letter and proposed to him to write a novel dealing directly with priestly life. If I now recall the matter correctly, Father Sheehan modestly demurred, but finally yielded to Father Heuser's suggestions and elaborations of the general plot of such a priestly novel. And in this fashion was ultimately born the admirable novel, *My New Curate*, which (as I have been recently told by a friend who had known Canon Sheehan personally) has been translated into nearly all the tongues of Europe and is due to receive soon the tribute of a new edition in English. The edition now issued by Longmans may be the one referred to by my friend.

There followed in the REVIEW, in quite rapid succession, other novels by Canon Sheehan (such as *Luke Delmege: Idiota*; *The Blindness of the Reverend Doctor Gray, or The Final Law*), while *The Dolphin* magazine (which was also founded by Father Heuser) published Canon Sheehan's beautiful volume of recollections and literary meditations under the title of *Under the Cedars and the Stars*. Other essays and critiques by the Canon appeared in the happily prosperous REVIEW.

With respect to the novel, *Luke Delmege: Idiota*, I should like to reprint here the whole of the last chapter of *I Remember Maynooth* (Longmans, 1937) by an author who conceals his identity under pseudonym or sobriquet of "Don Boyne," which, if pronounced rapidly, would suggest "Dunboyne". That last chapter of 26 pages is wholly devoted to a finely written defence of Canon Sheehan against the aspersions cast upon him for his *Luke Delmege* by some priests who, like *Luke Delmege*, had studied at Maynooth. But let me content myself with a few short excerpts from the chapter: (a) "Before I add another word I wish that everyone would hear me thumping the table very vigorously, and declaring very emphatically my admiration for the books of Canon Sheehan. It is more than admiration: I confess to a real affection for them, and not least

for *Luke Delmege*. I particularly want to pay that tribute, because, during his life, the Canon *received little of the applause or encouragement which he deserved. Even in Maynooth itself there were some who looked askance at the priest turned author* ..." (p. 109). I have conferred italics on the truly amazing assertions which I have just quoted. In the next page I read: (b) " Canon Sheehan was a philosopher, and a scholar running over with learning." Finally: (c) "And here at the end, as at the beginning, we are thumping our table vigorously, and calling on all Maynooth men to stand and honor the name of the author of *Luke Delmege*" (p. 132, the closing page of the book).

Yes, Father Heuser was truly, in any sense of the term, the " discoverer " of Canon Sheehan, recognizing the indubitable genius of the Canon in one of the earliest writings of that gifted, and zealous priest.

II.

Priests who have been ordained within the past thirty years may wonder at several features presented by the REVIEW. Why (for instance) were separate publications (issued under the auspices of the REVIEW) advertised as issued by " The Dolphin Press "? Doubtless such questioners will surmise a connexion between this fact and the ornamental headpiece engraved on the front cover of the REVIEW, in the center of which headpiece they perceive the symbol of a dolphin entwined about an anchor, while immediately beneath the cross-piece of the anchor is a streamer bearing a legend, in Greek, of St. Paul's warning: " . . . so that the Church may receive edification " (I Cor. 14: 5). This headpiece did not grace the early issues of the REVIEW, but the dolphin-design appeared on the first page of Vol. I, no. 1, without the Greek legend in a streamer under the cross-piece of the anchor. Instead, the legend was given in Latin and was merely placed near the dolphin: " Ut Ecclesia aedificationem accipiat."

As previously noted, Father Heuser was an artist, in the technical meaning of the word, with both brush and pencil. He it was who designed the beautiful headpiece now appearing on the front cover of every issue. Perhaps a reader of his well-nigh innumerable writings, including his contributions to the REVIEW and to Catholic literature in general, would infer that

his mind, whilst practical in every good sense of that word, was also inclined toward Christian symbolism with its poetical and its mystical implications. I think that such an inference or surmise would be correct.

The symbolism of the Dolphin encircling the Anchor goes back to the earliest age of Christianity, when the Anchor, with its cross-piece, would be understood by Christians to represent the Cross (which in that early day could not be represented literally); while the Dolphin and Anchor would suggest either the Christian clinging with love to the Cross of his Redemption, or Christ Himself hanging on the Cross of Calvary. Such representations of the Dolphin and Anchor often graced the rings worn by the early Christians. Thus the Dolphin-and-Anchor design was, for the artistic and ascetical mind of Father Heuser, a symbolism linking his hopes for the work to be accomplished by the REVIEW with the hopes and activities of the early Christians.

Meanwhile, we must not forget the significance of the motto taken from St. Paul's warning: "... that the Church may receive edification". Symbolic and poetic as was the design of the Dolphin (illustrating the artistic and withal ascetical bent of Father Heuser's mind), extremely practical was the brief quotation from St. Paul which formed a motto for the work undertaken by the REVIEW, and which he employed as a reminder, both to himself and to his contributors, that the REVIEW, which was to embrace within its purview all the ecclesiastical sciences, was not amicable toward hotly contentious argumentation that could only divide, rather than unite, all the priestly efforts of writers and readers. The one grand thought was the *aedificatio*, the upbuilding, of the Church, which (to take a present-day example) might else be retarded by (as it were) quarrellings between clerical A. F. L. and C. I. O. opponents.

An illustration of what I wish to convey is at hand in a letter I received, whilst I was constructing the present paper, from the Rev. John Laux (already known to readers of the REVIEW), who recently took such an early part in the long discussion of the "Alter Christus" formulas and in my papers dealing with the word *proprietarii* in the *Imitation*. I consider it quite an interesting thing that he should have written to me (without knowing that I was engaged on the theme of this paper) a letter

which so happily dovetails with my own thoughts on the intimation of the motto, " Ut Ecclesia aedificationem accipiat," which Father Heuser adopted for his REVIEW: " I always like to take part in any worthwhile *discussion that causes no hard feelings to any one.* Our dear departed friend, Dr. Heuser, used to like to start such discussions in the pages of the REVIEW. By the way, I took occasion of a new and revised edition of my Church History to devote a few paragraphs to Dr. Heuser among the ' distinguished Churchmen ' of the United States. I also dedicated my Selection from the Psalms (' Songs of Sion ') to him. During his lifetime he wouldn't hear of such tributes being paid to him." I have italicized the portion of his spontaneously written letter to me which now concerns us—although it is needless for me to add that I am also most happy to include above his loving and lovely tribute to the memory of Father Heuser.

The above-quoted letter will suffice to indicate sufficiently well the attitude of intelligent readers of the REVIEW. It now remains for me to illustrate the attitude of Father Heuser toward the question of amicable discussion. Some years ago I received the following letter from him (I of course omit the name of the priest referred to in the letter):

> May I trouble you to look at a paper by . . . and let me have a word whether we can safely publish it. There are some crudenesses of form, but I am not sure (apart from this, which could be remedied) whether the judgment of the writer about the hymns, etc., is trustworthy. There is no special need of hurry for an answer; but I should value a hint about the matter from your well-informed judgment.

I do not now recall the nature of my reply, but a week after his letter he again wrote me:

> Let me thank you for the well-informed and thoughtful expression of opinion about the paper by. . . . I felt, even if his criticisms were entirely just, that it would merely serve to rouse discontent to publish them without any immediate suggestion of what is to take the place of the matter criticized. It is on this ground that I return the MS. to the writer *in accord with the general principles of constructive action through the E. Review.*

I have italicized the concluding phrases of his letter. Father Heuser would open the pages of the REVIEW only to " con-

structive action". That is to say, he always held in mind the motto added to the Dolphin-and-Anchor symbol: "Ut Ecclesia *aedificationem* accipiat". He wanted to "build up," not merely to tear down.

In this connexion, it is permissible for me to call attention to the markedly courteous phraseology in which he asked for my opinion and in which he then acknowledged my reply—and all this amidst his thronging duties as a professor at the Seminary and as Editor of the REVIEW (not to add, his many other tasks undertaken in the way of original papers, published volumes, and pious activities requested by Sisters in their convents, and the like). Assuredly, he was a master-worker in the difficult art of all the kindly courtesies of human brotherhood. His whole life seems to have been directed by St. Paul's admonition to Timothy: "Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth" (2 Tim. 2: 15).

III.

In the introductory pages of the present paper I took occasion to warn my prospective readers that my "memories" of Father Heuser were those of an old man and would therefore almost inevitably be both "scattering" and somewhat insecure. Indeed, what "memories" I now have cluster mainly around some letters of his which I have managed to keep, despite at least one of those "three removes" which "Poor Richard," in his famous *Almanac*, declared to be "worse than a fire". Without any great attempts at logical or chronological sequence, therefore, let me place here some of these almost self-explanatory letters. Let me begin with the following one (in which, after a paragraph of purely personal interest to me, he wrote):

> I must go back to my prospective biography of Bl. Hermannus, though I had not thought of this when I wrote to you before.
>
> Among the Latin hymns which I print is one in honor of the St. Ursula VM., to whom H. was especially devoted, because the relics being discovered in a field near Cologne at the time aroused new fervor in the virginal hosts' behalf. I had no English version of this hymn and did not think of having one, because it refers to the "eleven thousand" (Quarum turmae sunt undenae) which is, as I explain on good authority, a pious legend readily accepted

during the Ages of Faith, or even now by pious folk. Since receiving your letter it has however occurred to me that a translation, if I could get it without difficulty, would prove of benefit to the reader. I hesitate to ask you; yet if, without harassing you, you found leisure to read the original, and thought a translation could be included to benefit the reader, I should gladly make use of it. There is no hurry if you deem it worth while to English the verses which I copy from Dreves' Analecta hymnica.

Whatever you think I shall consider as the best for the *Life*, which will appear—if at all—before the spring of next year.

Ad multos Annos tibi laboribusque tuis pro Ecclesia Dei! This old man that nears the eighty period is tired, and wishes the Lord would call him to a merciful purgatory where he will probably get more prayers than he deserves or gets now.—Faithfully in J. C., H. J. Heuser.

The "Life" referred to in this letter appears to be that of the Blessed Herman Joseph, whose name was given to Father Heuser at his baptism. I learn that the MS. of the "Life" was never published. I need not call attention to the pious industry of an "old man that nears the eighty period" and is "tired" and hopes for a near-approaching "merciful purgatory". I must have acceded to his request—(for such, at any rate, I considered it)—to make for him an English version of the hymn in honor of St. Ursula referred to in his letter, as the following letter from him clearly indicates:

To-day——the feast of St. Ursula has been making music for me in the *Jubilus* and its beautiful translation. I wonder how you did manage to keep the rhythm and its rhymings, knowing how difficult it is to preserve the original sense throughout.

I shall retain your *Paean* for the somewhat unclassical *Jubilus*.

As for the XI Millia—the *Analecta Bollandiana* (1884) helps to solve the difficulty by producing a previously unknown MS. in which St. Ursula is introduced as relating a dream where *she and ten* other maidens are called to become Spouses of Christ, becoming the models for thousands of Virgins who followed them to Martyrdom during the Maximian persecutions. This helps to confirm the more general sense given to the XI Virg. who suffered martyrdom, giving the example to thousands of others.

What shall I do by way of adequate literary royalty for the verses! I venture to enclose the customary stipend, knowing full well that it is no just return even for the time spent upon the

translation; but St. Ursula and little Herman will say a good word for you at the gate of Paradise.

Many good wishes for the November birthday — ad multos annos! Tomorrow I begin my 79th year. May the Lord help —Yours faithfully in J. C., H. J. Heuser.

This letter was written in the firm and beautiful script found in his letters generally—and obviously with very rapid hand. Altogether, it gave almost startling evidence that his head and his hand were both in excellent condition despite his advanced age ("To-morrow I begin my 79th year"). He did not date some of his letters to me; but I pencilled on this letter the date: "Mailed 21 Oct., 1929". Had he lived to read my paper in the present issue of the REVIEW, he would have attained his 88th year of life. Father Heuser (born 22 October, 1852) died 22 August, 1933.

Unfortunately, I did not similarly note the date of the following letter referring to my translation of the section (*Ad Cor Jesu*) of St. Bernard's great hymn to the members of Christ's Body. The section "Ad Cor Jesu" was published in English translation in the REVIEW (June, 1938) together with his letter to me on this subject and my comments on his letter. Another letter which I subjoin here tells of his belief that the Life of the Bl. Herman, which was to include my translation, would soon be published. So far as I know, however, the *Life* never appeared in print:

It is quite a long time since I have had a glimpse of you, and I fear that you have not been very well, though the summer should have given you a rest and new strength. My writing to you now is partly due to the image of you, recalled by reading a translation which you made some years ago of some verses in *honor of the Sacred Heart* found in the *biography of Bl. Herman Joseph.* I hope to have them printed in a new *Life* of my Patron *Saint* to be published within the course of the coming year by *Burns and Oates* (London) who issued the English biography by Wilfrid Galway some sixty years ago. I think of the three translations of the hymn *Summi Regis Cor aveto* which I find among the sketches of Bl. Herman's poems. Yours is the most literal and at the same time lyrical, and I suppose you allow your name to go with it if the book appears in England, as I expect (from a letter of B. and O., who made an offer to publish it).

Recommending this poor old friend of Overbrook to your thoughts at the altar, I remain ever—Faithfully in J. C., H. J. Heuser.

The following letter (of an earlier date) illustrates the pleasant courtesy of Father Heuser, as I shall explain in my comment on the letter:

I shall be glad to publish the three Latin hymns with their beautiful English rendering from the Office of the Blessed Teresa of the Infant Jesus. Your translations of hymns have always seemed to me to retain the true thought of the original, and to express it with marvellous felicity. But it is good to feel that you have not remained all poet or poet only devoted to writing verse.

Our January forms are just closed; we were somewhat overcrowded with matter from the outset. But I shall have Bl. Teresa's beauty in the February number D. V.—With sincere regards, faithfully in J. C., H. J. Heuser.

True to his hope (and to mine as well), the three hymns appeared in the REVIEW for February (1924, pp. 185-186) with both the Latin verses and their English rendering. The three hymns belong to the "*Proper* Office" of The Little Flower. They were translated, not for the REVIEW, but in reply to a request coming to me from a Carmelite Convent in America. But the above-quoted letter exhibits once more the kindly thought which not only found space in the REVIEW for them but which also managed to find a pleasant way in which to add a most complimentary word of encouragement to the translator of the Latin hymns. I may be permitted to add here that in as much as my "memories" of Father Heuser cluster about interests common to both him and myself, my own "ego" in the letters could not easily be suppressed.

The disclaimer closing the previous paragraph cannot apply to the following two letters, which deal with matters not of mutual interest between Father Heuser and myself but rather with a friendly interest he took in my own special ventures. I deem the two letters especially interesting because they are, I think, the last I received from him. The first of the two letters I have myself marked: "Received 24 Feb., 1932":

Dear Monsignor Henry,

Just a word from this old reader of yours to say how the music of St. Gabriel's Harp, which you touched so beautifully in the last issue of the *Sursum Corda*, delighted me. It cannot fail to raise the heart, and indicates that your soul dwells on high, even if you are not wholly free from suffering which lends the minor chord to the poet's song.

I often think of you, for your records make melody in the solitude of my library, where I rest and read, and also write a bit from time to time. The Publishers did not take my sketch of Bl. Herman Joseph. I suppose it had too much Latin in it. However I am content. Let us continue to exchange prayer at the altar while it is still our privilege to celebrate daily Mass. Happy Easter!—Faithfully in J. C., H. J. Heuser.

The concluding letter of my dossier was probably written in December of 1932, in reply to a letter I wrote to him:

Dear Monsignor Henry,

Your letter came as a delightful surprise to this old solitary. I had been following your symbolic interpretations in our religious organs, but had no idea that you were all the while getting young again. To this tired octogenarian *your seventy* is still within the circle of youth, and that this is a reality with you is proven by the added Course of *Ascetica* to your labors at the University. May God strengthen you for and through it all.

As for my biographical sketch of Blessed Herman Joseph, which carries in it a graceful note of "Henry" music, I have not been able to do much with it, although part of it has been rewritten to meet possible approval of some future publisher (hoped for still). I shall write to you again as soon as I have anything further to say of it.

Meanwhile I remain with congratulations and good wishes, Faithfully in J. C.—The Old Man H. J. H.

Born 22 October, 1852, Father Heuser was thus in his eighty-first year when he wrote this last of his letters to me (so far as I now am aware). He was still in his eighty-first year when he died (22 August, 1933).

H. T. Henry.

Brookland, D. C.

THE CHURCH IN AMERICA AND THE ITALIAN PROBLEM.

THERE must be something wrong with our Catholic statistics. *The Official Catholic Directory* records that there are about twenty-one million Catholics in the United States. From reliable sources, however, one learns that there are in the United States about six million Italians and descendants of Italians. This would make our Italians and Italian-Americans comprise about two-sevenths of the entire American Catholic population. While I am sure that the Italians and Italian-Americans hold a high place in our percentual column of American Catholics, the figures given above seem to indicate that the Italians and Italian-Americans of the United States comprise a far higher ratio of the Catholic population than we have hitherto supposed, or the Catholic population figures should have several millions at the very least added to them, or else a very large section of the Italians and Italian-Americans are not being counted as a part of our Catholic population. If one is to accept the last of these suppositions, can it be because, for practical purposes, these people cannot be considered as Catholics, or worse still, that many of them are actually no longer Catholics?

Whatever may be the solution of this puzzle of religious statistics, it seems clear that they are an indication that the Italian problem is receiving inadequate attention. It points either to an lamentably indifferent or to a defeatist attitude on our part. It means that either we do not consider the vast majority of Italians in America as Catholics, or we have adopted the shoulder-shrugging manner, as though to say, " Oh yes, the Italians are traditionally Catholic, but as far as the practical issues go, . . .! " So we simply forget them. One can readily see how dangerous either attitude is.

The fact remains that there is a tremendous and terrifying leakage of Italians and Italian-Americans from the Church. Millions of dollars are being spent annually by the generous Church of America for mission work in foreign fields. While this is a most necessary and noble work whose purpose and support should neither be questioned nor denied, it is short-sighted, to say the least, not to give more effort to keeping within the Church the people of Italian blood who constitute so large and so important a section of our American population.

In the past the indifferent Italian insisted upon his marriage taking place in the Church, upon his children being baptized there and his dead laid to rest with Catholic ritual. While he did these things the Catholic Church still held him within the fold, no matter how careless he may have been about other necessary practices of the Church. His children and their children, however, are changing. Education in public grade and high schools and secular colleges, without benefit of religious instruction, has done its evil work to the souls of many of the descendants of these people. It has made sophisticates of them. Civil marriage and divorce are not uncommon among them. Baptism and Christian burial mean less and less to them as the years go by. Naturally, and happily, this does not apply to all or nearly all of the Italians and Italian-Americans in the United States. The greater number, I believe, are still more or less practising Catholics; but this majority should not lead us into a complacent or do nothing attitude about those who have already lapsed into complete apostacy, and the large number who are on the verge of passing out of the Church.

That there are many such who are no longer in the Church, there is no doubt. Daily experience testifies to this religious disaster. Unfortunately, numbered among them are those who have risen to prominent place in civic and professional life, and whose influence, were they still Catholics, would be influential in the religious life of the nation. It is particularly unfortunate that of the Italians who have won notable material advance in America, and who, merely by reason of their social prominence, set for the poorer ranks of Italians a moral and religious standard, many have been and are being lost to the Church. Like sand they slip through our fingers.

Do we fully recognize this appalling fact? Do we care? Or, are we blind? All too frequently I meet or hear of men and women who have attained social or political prominence. Their names are Italian, but there all indication of Catholicity ends. They are " modern Americans " in the worst meaning of the phrase, but not " modern American Catholics ". The secular education which made them " modern Americans," also made them non-Catholics. I am now past the emotion of surprise when I hear of wealthy or well-known men and women bearing Italian names who are prominent in Masonic circles, who

attempt marriage before civil magistrates or in Protestant churches, who are divorced and "remarried," or who hold important positions in non-Catholic associations. The time is fast approaching when, unless without delay we effectively stem the outgoing tide, there shall be a very notable section of our people, who bear Italian names, but who are no longer Catholic. Gone for them will be the culture, the traditions and the religion of their fathers.

Not only does the Church lose by this religious apostacy but obviously so does America. Our nation can not possibly profit by a people who have chosen the flesh-pots of materialism or agnosticism in exchange for their ancestral religion and culture. It is the Catholic Faith of the Italian, inseparable from his native culture, which gives him mellowness of character and disposition, and which prepares him far better than anything else for a useful and desirable place in the life of the American nation. When he is hardened of heart and soul, religionless, or follower of a false creed, he has little to contribute to the land of his adoption.

In view of the deplorable religious conditions among the Italians and Italian-Americans of the United States, there is grave need for a radical change of personal attitude on the part of the American clergy, and of the Church in America at large, to the problems which cry for solution. The clergy have it in their power to work for such a solution. Before doing so, however, they must rid themselves of mistaken notions which, if persisted in, will perpetuate the mistaken procedure that has been born of these ideas in the past.

Let me classify what may be termed the false philosophies, if not indeed the false theologies, of some of our priests on the Italian problem. There is the priest, for example, who knows nothing about Italians or Italian-Americans beyond being vaguely aware that there are a number of them in his parish. They are only names to him,—names of a somewhat strange people, who live something of a mysterious life and who have unusual occupations. He has not definitely considered them as Catholics, at least in the same way that he considers others who live in his neighborhood as Catholics. "Oh, well," he thinks without bitterness or sorrow, or even sympathy, "they don't amount to much. God forbid that too many should

move into my parish." He divests himself of obligation to the Italians with the thought that there is an Italian church somewhere which has jurisdiction over them, and to which they should go for Mass and the Sacraments. Of the Italian church to which he mentally consigns them he has heard that they have funny "goings-on" in the way of religious celebrations. Occasionally he discourages the Italians in the neighborhood from attending his church, or sending their children to his parish school. From the pulpit he advises the Italians whom he occasionally notices at Masses in his church that they should attend their own church. He passes over the fact that the Italian church may be located at an inconvenient distance from the homes of these people, or that it may have no parish school attached to it; or, if it does have such a school, that distance makes it inevitable that the children living far from it, will not attend it. The result is the gradual alienation of these people from any church whatsoever. In one they have not been made to feel comfortable and welcome; another is too far away to consider. As for the children, they are certain to be enrolled in the public school, with all its disastrous effects. Such a priest is blind, particularly when his church may be almost surrounded by Italian families. So far as he is concerned, they are not members of his parish, even though they may not be able to speak Italian. For all other practical purposes in the life of our country, they are Americans, but to him they are Italians and therefore of no concern. When the question of the Italian-American religious problem is discussed, he throws up his hands and says, "Nothing can be done about it."

The more violent of this type of priest has fortunately in the past few years become almost extinct. A few of his class, however, still remain and do not hesitate to insult the Italians who come to their churches, and to tell them that they are inferior to the other people who attend their churches. They have a definite rule that Italians are not to attend their churches, nor are their children permitted in their schools. Who shall assess the damage to souls by this unpriestly and un-Christian conduct?

Then there is the good, well-meaning priest, whose philosophy of the Italian question and his practical handling of the problem

are based on sentiment rather than on reason. The Italians are poetry to him. He condones or even fosters their processions, because he finds "beauty" and "simplicity" in them. He believes he is successful with the Italian, and indeed may even acquire a good reputation for his genial manner of "handling the Italians". His "success" is won by letting the Italians have things pretty much their own way. He is easy and carefree with them, and may even achieve popularity, but he does not win them to attendance at Mass or the Sacraments. Perhaps I can better describe his type by relating a conversation with a priest, far from my own locality, who is its living representation. I was introduced to him as a pastor having five hundred Italian and Italian-American families in addition to hundreds of families of other races in his parish. In his own locality he was considered to be outstanding in his successful treatment of an admittedly difficult problem. I asked him what was the secret of his "success". This was his answer, "I never have any trouble with my Italian people because there are two things which I never ask them to do,—one is to hear Mass on Sunday, and the other is to contribute money to the parish. They won't do either anyhow. If they want processions or fireworks displays on their feasts, I let them have them. After all, they are a lovable and simple folk. They do not mean to commit mortal sin by neglecting Sunday Mass, so I think it is better to let them alone. They are in good faith—there's a lot of faith in their beautiful little processions—just simple children of God." He told me of the many happy evenings he spent with his Italian parishioners, enjoying the well-prepared spaghetti and the happy conviviality of their company. This was the secret of his "success". So far as I could see, genuine religion was no part of his plan.

This sadly mistaken priest and others like him are the most difficult to set aright. There is such a mixture of the true and false in their philosophy that it would be a work of art to separate the good from the bad. There is no denying his contention that the Italians and Italian-Americans are a lovable and simple folk. But these natural qualities do not put them into such a special category that, unlike other Catholics, they need not attend Mass or receive the Sacraments. They, like all other Catholics, must be taught to do this, and it is the duty of the

priests to teach them. They may not, and must not be left in the alleged " good faith " which this priest thinks is a sufficient excuse for leaving them undisturbed, any more than other people may be permitted to think that birth-control may be practised without fault. It is just as vicious a theology as it would be to say that the pagan may be left in good faith regarding his heathen practices.

As for the " beauty " in those outdoor processions of which he spoke, I can only say that this may be a matter of taste. One wonders whether he ever watched any of them. As for their religious value or their expression of " simple faith," it would have been better had he made a serious examination of the procession's background before forming his opinion. This good priest is hardly aware of the profit which the " committee " netted for itself from the procession. He cannot know that the participants in the procession are missing Sunday Mass, or have not received the Sacraments in many years. Does he know of the superstitions attendant upon the average procession? I have in mind such a procession, in honor of St. Rocco, in which a group of the people were excitedly venerating and showering kisses on the dog usually associated with images of this saint. Could he possibly think that this is " simple faith," and beneficial either to the cause of religion in general, or to the spiritual welfare of these poor, misguided people in particular?

To continue with the analysis of the same priest's philosophy. There can be no doubt about the hospitality and convivial habits of the Italian people, or even the quality of their spaghetti. No one who knows them could fail to enjoy their company, their food, their wine. Yet the priest who knows them well, also realizes that, because they are such simple folk, they are easily shocked by the priest who becomes " one of them " in this way. Their respect for him is easily lessened or lost. They may be too courteous to indicate that their feelings of respect have been lessened, but the damage has been done for all that. The Italian people are sharp and discerning, and quickly realize when a priest is more interested in their spaghetti than in their souls. Perhaps more than any other people the Italians have mentally set up a very strict standard for the priest. They want to be able to look upon him as a true man of God, and spiritually superior to themselves. They want the priest to be

kind and considerate, to have a sympathetic understanding of their needs, and to visit them in sickness and sorrow; but he fails them when he tries to win their affection and esteem by the methods of the social lion. An old Italian adage which is expressive of this, reads, "We must never discover that the priest eats or sleeps."

The philosophy of these priests on the Italian problem is simply devastating. It is nearly as fatal as that of some of their brethren who, while not called upon to deal with large numbers of Italian and Italian-American people, nevertheless do have a scattering of them in their parishes, for there is a considerable number of Italians in almost every parish in the cities and towns of the United States. I hear so many of these priests say that it is their opinion that nothing can be done to give the Italian in America sound religion. These priests, buffeted by discouraging incidents and the current defeatist attitude on the Italian problem consider it a hopeless situation, and just leave it severely alone.

On the other hand, the past few years have brought from many sides a renewed attack on the intricacies of our Italian religious problem. There is a growing body of priests who refuse to accept the sterile attitudes of the past toward this question. These are showing genuine interest in new ideas and methods. When they find Italians or Italian-Americans in their parishes, they make special efforts to bring these people into the full stream of parish life. Not a few of them have devoted many hours of study to acquiring a working knowledge of Italian, or have obtained one or more assistants who can speak the language and give adequate care to those Italians who have little or no acquaintance with English. In this regard, in last September's issue of this REVIEW, I described the methods which have been tried and found successful in South Philadelphia, following the providential reorganization of parishes by the Cardinal-Archbishop of Philadelphia.

Seriously needed and necessary as is a change of personal attitude of the American clergy toward the Italian problem, this change alone will never be sufficient to bring the Italian into the life-stream of the Church in the United States. The Church of America at large must adopt a new program. The methods of the past are not suitable for the present, and will be less

suited for the future. The Italian problem in America has ceased to be exactly what it was a generation ago, because the Italian in America to-day is an American. The poor immigrant who arrived in the shadow of the Statue of Liberty when the tide of immigration from Italy swept with mighty force toward these shores, is part of a fast vanishing group, and he is not being replaced, except by sons and daughters and by their offspring who know no country but the United States. To continue what in the past served as the only instrument of contact which the Church in America could devise for the Italian immigrant, namely the Italian "National" parish, is to perpetuate a worn-out machine which, instead of solving the Italian problem is aggravating it. The time is at hand for the gradual and prudent transformation of Italian parishes into canonical parishes. Otherwise we persist in keeping an artificial and harmful dividing-line which serves but to block the wholesome religious and national assimilation of the Italian-Americans with the rest of our American population.

How can this be done? It should be done first by assigning all Italians and Italian-Americans to the respective canonical parishes within whose boundaries they happen to live. Where there are large groups of Italians who do not speak English, one or more of the priests stationed in such parishes should have a good knowledge of Italian and should exercise a very special and prudent care over these people, lest they feel that they are being merely tolerated in the parish. Fortunately the problem arising from non-English-speaking Italians in America will cease to exist in the not distant future, because the tide of immigration from Italy has already practically dried up. As an example of this, I cite the conditions in my own parish which, though canonically erected, has at least a 95% membership of Italian and Italian-American parishioners. In the past five years in my parish there have been approximately five hundred deaths of men and women who spoke little or no English. During the same period only three families moved into the parish after having recently arrived from Italy. The eleven children of these families learned to speak English within a year. So the language question is rapidly solving itself. A corollary of this is that the process of assimilation of the Italian-Americans into the national life of America has been quickened to such a

tempo that the Italian districts of American cities are now furnishing their own political and professional leaders in increasing numbers. Those who have little acquaintance with the changes in the Italian question are amazed to find in the "Italian colonies" to-day so many sons and daughters of the poor immigrant of yesterday who are themselves now the American fathers and mothers and even grandfathers and grandmothers of sturdy American offspring.

The success of the transformation of Italian parishes into canonical parishes is already a demonstrated fact in a number of parishes in South Philadelphia. Beyond this section no attempt of this kind has been made. Many have questioned the advisability of such a plan in a small city or town. Usually in these there is only one Italian "national" parish, and the situation is sometimes complicated by the fact that the Italians and Italian-Americans have shown a tendency to abandon the "colony" and to scatter to different sections of the place.

It is my opinion that the small city or town presents no special problem. In fact the plan would probably meet with greater success there than in larger places. The plan would operate in the following manner. The present Italian "national" parish would be canonically erected with definite boundaries, and all families of whatever racial origin living therein would be subject to the pastor assigned there. If the parish were small and had within its boundaries a considerable proportion of Italians, the pastor should be either an Italian-American or an American who speaks Italian with ease. In this case the Italians living in other parts of the city, formerly aggregated to the Italian "national parish," would be assigned to the canonical parish of their own immediate locale. Should the parishes which have always been canonical find themselves, through this realignment, with a considerable number of Italian families within their jurisdiction, they should be provided with at least one priest able to speak Italian and assigned for the special care of these people.

I believe that were this plan put into effect it would have a number of good results. In the first place the respective pastors would have undeniable jurisdiction over all the peoples living within their parish limits and would be in a better position to care for them. The disputes occasioned between pastors on this score would be eliminated. The former "national" parish,

now numbering through this reorganization, members of more than one racial strain, would profit by new blood. It has been an observed fact that Italians living in districts where their race is in the minority, and where they are not living in colonies, usually are influenced by the example of the better religious habits of the other peoples among whom they live. A further effect would be the increased sense of pride which the Italian and Italian-American would derive from affiliation with a " regular parish ". Frequently one hears, " Yes, I am an Italian, and belong to the Italian parish, but I seldom go there because it is so far away. I go to the American church which is around the corner." Or it will be said, " My parents are Italians, but I do not understand Italian; so I go to the American church." People such as these admit a kind of affiliation with the Italian parish, but for good and practical reasons are inclined toward the " American " parish, even though they still do not consider themselves as actually " belonging " to the latter. The result is that they have little or no actual tie to either parish, give little or no support to either, and take no part in the activities of either.

It may be objected that such people have a right to join the canonical parish, and in fact under their peculiar circumstances, should actually do so. It is a valid objection but the logical pursuit of this right by so many " nationals " is the cause of serious financial difficulties for " national " parishes. These, by a constant loss of parishioners (often the best) who go over to canonical parishes, are being gradually reduced to further depths of misery and inefficiency, for they get nothing in return. A further consequence is that those who still adhere to the " national " parish cannot help but be affected for the worse by the increasing inferiority of their parish. This is particularly true of the young people of the parish, who above all need to be imbued with a just pride in their parishes. Possibly too, this resulting poverty and inferiority of Italian national parishes has been one of the reasons why their pastors have not attempted to eradicate the quasi-superstitions surrounding the traditional processions and other like celebrations. Having so very little, they find it a hard temptation to refuse the offerings proffered by self-seeking " committees " who manage these baneful affairs.

So we have a vicious circle, and the merry-go-round of the Italian problem whirls dizzily but never gets anywhere.

The laissez-faire policy toward the Italian problem is to do nothing in the hope that the problem will solve itself. Intricate puzzles, however, do not solve themselves. They must be patiently untangled by intelligently planned action. In the meantime, while this particular " puzzle " is left to solve itself, are these churches to continue as in the past, with their sanctuaries cluttered with dozens of statues of dubious or unknown saints, in order to win the favor of the uninstructed people whose importunate pleadings for offerings have caused them to be erected there? Are the parishes to continue with their lack of a program of sound religious instruction for the people, and their unliturgical (or even superstitious) functions? Are the " committees " to be permitted to hold their rule over pastors, and to continue their very profitable function of managing processions, with the bulk of the receipts going to themselves and a mere discount to the church?

Obviously, the evils of the Italian religious problem may be temporized with no longer. It is a problem which must not be left to the uncritical, hit-or-miss methods of the past. It is an impressive problem whose immediate solution or failure to find solution affects millions of souls. The Italian religious situation in the United States has become an increasingly involved puzzle, but it can be solved. Shall we put the puzzle aside, shall we try to forget about it, or shall we start to work on it? This is a momentous question which is now facing the clergy and the Church in America.

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THE TALMUD AND ANTI-SEMITISM.

I.

THE RISING TIDE of anti-Semitism which is sweeping some portions of the modern world has again focused attention on that mysterious body of literature known as the Talmud. Jew-baiters of all times have appealed to the Talmud and quoted profusely from it to substantiate their charges and accusations against this much persecuted race. By falsifying and misinterpreting texts, by tearing others from their context or removing them from their historical setting, the Talmud has been made to yield a rich mine of material for the rabid anti-Semite in his campaign of villifying the Jew. By adeptly misquoting and crassly disregarding the loftier and nobler elements in it, the Talmud is set down as a vile collection of literature, abounding in hateful anti-Christian sentiments, teaching a revoltingly low moral and ethical code, and comprising a collection of such bizarre absurdities as to call down immediate destruction upon it. And indeed it is little short of miraculous that the Talmud should have survived all the endeavors to annihilate it from the eleventh century on. Popes and bishops have condemned it, civil rulers have proscribed it and repeatedly caused copies of it to be burnt. Yet despite all this the Talmud has survived and, strange to say, it remains as little known as ever. When contemporary Jew-baiters raise their voices in frequent and abundant quotation from the Talmud to present a basis for their attacks on the Jews, all but a few are bewildered and astonished listeners because for them this body of literature remains an altogether unknown quantity.

That the Talmud should be little known is no startling surprise, however, for it is a most difficult book. In fact, it is not a book but a compendious library, a collection of writings so comprehensive in range, so difficult of appreciation and so different in spirit that special introductory training is required as a preliminary to its study. The vicissitudes of its checkered history, for in times past as to-day misunderstanding of the Talmud has brought rabid persecution of the Jew, amply shows how arduous is the task of evaluating it sympathetically. If we inquire into the origin of the Talmud we learn that it was two thousand years a-growing. If we ask who is its author, we are

baffled by an array of more than two thousand men, teachers, doctors of the law, men from all walks of life and from every stratum of Judaism who contributed to the making of the Talmud. And paradoxically few of them can really be called authors because they had no intention of writing or creating a body of literature. Practically all of them merely transmitted orally some traditions, experiences, and decisions or opinions to be passed on to future generations. And finally, should we attempt to characterize the Talmud, or say what is the nature of this literary collection, we are again at stalemate, so complex is it. It contains much religious teaching and a wide range of religious ideas, but also much of a purely secular quality. It contains much historical and cultural material, but it also abounds in legal decisions and opinions. It is in great part valuable, but there is also much idle speculation and fantastic legend in it. Finally, some of its teaching is but individual opinion, while other parts represent the general belief and official teaching and practice of Judaism. Its unlimited scope takes in human living in all its complexity and bewildering detail. It is indeed the map of life of a people and of the individual men and women of that people so foreign in spirit and mentality to most non-Jews. Hence the need of an introduction to the Talmud.

II.

What then is the Talmud? It is a collection of rabbinical writings, a part of post-biblical Jewish literature. It is the literary output of rabbinical teachers of the first five centuries A. D. Essentially it is a commentary on the laws and observances of Judaism in the form of a discussion of legal cases. However, it is not solely a digest of legal cases. The opinions and decisions of the rabbinical teachers are not merely set down, but the very discussion of a case preliminary to a decision is also summarized. These discussions were carried on with the greatest latitude and cover a wide range. Everything which seemed to be even remotely to the point was introduced. Often stories were adduced either for the sake of illustration or to ease the strain of keen argumentation. The discussions, too, were always carried on in a deeply religious spirit, so that hortatory and devotional elements were introduced wherever possible.

Most of this matter touched on in the discussion, however remotely pertinent, found its way into the Talmud and all the legal cases collected in it are presented in this fashion. But to understand the Talmud better one must go back to its beginnings, many centuries back. One must return even to the birth of the Hebrew nation.

The original constitution or body of laws of the Hebrew people is the Pentateuch drawn up by Moses. Now all constitutions and laws will, in course of time, require modification and adaptation to changed conditions of life. So too did the constitution of the Hebrew people as it developed from its nomad stage into one of the great civilized powers of the ancient Orient. Then the exile wrought a tremendous change in Hebrew living and it was particularly in post-exilic times that countless new legal cases arose not covered entirely by earlier legislation. Some phases of the ancient constitution had by this time been rendered totally obsolete and much of the ancient body of law had to be recast and adapted to new circumstances of life. Some of these adaptations of the law are preserved in the Old Testament, but the vast majority were transmitted orally. Therein we have the beginnings of the Talmud. As new situations arose the case was thoroughly discussed by the teachers and those versed in the law. The entire discussion, together with the decision reached, was then handed on by word of mouth to succeeding generations. As time passed, the number of such special cases increased and individual cases grew in complexity so as to challenge even the astounding memories of the ancient Oriental scholars. As a result individual students of the law began to specialize, each in some particular section of the law, by endeavoring to master all the cases, with argumentation and decisions, pertaining to it. Thus a law library originated, composed, not of written volumes, but of human volumes, each carrying about in his memory the sum of legal opinion and discussion pertaining to his specialty. These enormous feats of memory were undoubtedly accomplished with the aid of various mnemonic devices until gradually these teachers had recourse to writing.

When the materials of the Talmud were first in part set down in writing, is unknown, but the gradual increase in bulk of this oral tradition undoubtedly necessitated it. This growth

of the Oral Law developed a new method of teaching. After the exile the Midrashic method of teaching had prevailed. The term *Midrash* is derived from a Hebrew root meaning " to investigate," to search, and the Midrashic method was this. A verse of Scripture was quoted, analyzed and commented upon. The new interpretation of the law was then added immediately to the verse itself. In this way were discussed not only questions of law and religious practice but also matters of ethics, theology and belief. One can readily see how this method soon increased the bulk of oral tradition to such proportions as to make its transmission by word of mouth and by memory extremely cumbersome if not altogether impossible. Where once some individual law had been set down in a verse of the Bible the same law now comprised also a lengthy discussion and analysis of that verse. The transmission of this increased bulk presented a stubborn problem. The attempts to solve it developed a new method in teaching, the method of the Halakah.

The term *Halakah* is derived from a Hebrew root meaning " to go," and so Halakah designates a rule of life which people should follow. Instead of transmitting all the discussion and the argumentation upon which a legal opinion was based, as had been done heretofore, the mere legal statement itself began to be used and handed down. Such a statement was called a Halakah (pl. Halakoth). Groups of such Halakoth on certain select legal subjects began to be circulated. These stated very succinctly, without reference to the Bible or to the discussions of the teachers, what was to be done in certain cases. Of course, the old method, the Midrashic, continued to be used, but the method of the Halakah began to predominate in the second century B. C., until it too became impracticable and inadequate because of the many new problems in the transmission of the Oral Law which had arisen by the end of the pre-Christian era. These new problems were varied and numerous and out of the efforts at their solution grew that part of the Talmud which we call the *Mishnah*. But before describing the Mishnah it will be necessary to discuss the factors in its development.

Before the end of the pre-Christian era the study of the law had become very popular. There was an enormous increase in

students of the law and a proportionate growth in the number of teachers. Instruction was still given orally, even though some of the oral traditions may have been set to writing by this time. It is readily seen that this great increase in pupils and teachers should bring about a wide variation both in the method of interpreting the oral law and in the form of the collected legal opinions or Halakoth transmitted. Principles of interpretation were not fixed and there was considerable disagreement among teachers on some of them. Such disagreement increased as the number of teachers increased. Furthermore, in the process of oral transmission any statement or proposition is liable to undergo change according to the individual transmitter. In this way the increased number of students of the law contributed differences and variations in the Halakoth.

Not only had individual Halakah undergone considerable variation in many cases, but the mass of Halakoth had, furthermore, increased greatly. In the first place the Midrashic method had never been fully abandoned, but continued along with the study of Halakah. In this way teachers in the schools were continually issuing new opinions and decisions based on new interpretations derived from Midrashic investigation of the Law and the Scriptures in general. These new decisions in turn yielded new Halakic statements, thus swelling the already great mass of Halakoth. Besides, changed conditions of living necessitated a revision of older decisions and called forth a new application of the law to the transformed circumstances of life. One need only recall the turmoil of Maccabean times and the events which culminated in the destruction of the Temple to appreciate what profound changes occurred in Jewish religious and social life. And yet the law had to be made applicable to all these changed conditions. After the year 70 A. D. the law had to be made applicable to a people without temple, without sacrifice and temple service. In this way innumerable new opinions and decisions were added to the bulk of rabbinical teaching.

This mass of tradition, some of it undoubtedly already set down in writing, grew more cumbersome with the addition of the Hagada, until the transmission of the Oral Law became an almost impossible problem. The name *Hagada* is derived from a Hebrew root meaning " to say " or " to give instruction," and

the Hagada is a varied mass of Jewish literature designed to supplement the teaching of the Halakah, which because of its succinctness was frequently found wanting for purposes of instruction. The Hagada consists, on the one hand, of popular stories and, on the other, of scholarly discussions by the great sages of Judaism. The range of the Hagada is very wide, covering religion, history, ethics, medicine, mathematics and astronomy. Much of the Hagada is quite old, some of it pre-exilic.

Thus we see how the Oral Law of Judaism had, in the first century A. D., swollen to a mighty river, fed by several streams, Midrash, Halakah, and Hagada, whose origin lay far in the foothills of Israel's great past. To harness and control this river was the task of the rabbinical teachers of the first two centuries A. D. This mighty stream of tradition had to be organized, stabilized and yet made flexible to meet new conditions. Contradictions had to harmonize. The thousands of legal cases discussed from generation to generation needed to be arranged and classified. Fixed and standard rules of interpretation were needed to obviate the abuses of individual method. The teachers of the first two centuries A. D., the Tannaim (teachers), set themselves to the task and the result is the Mishnah, an organized collection of legal cases completed about the year 200 A. D., which was the culmination of several preliminary efforts, notably those of Rabbi Ismael and of Rabbi Akiba and his desciples. The Mishnah received its final form at the hands of Judah, the Prince, styled simply Rabbi because of his great genius as master and teacher. The term *Mishnah* means repetition and the work is so named after the rabbinical method of instruction by repetition.

Rabbi set a threefold purpose for himself in the redaction of the Mishnah. His major objective was to bring order and unity into the transmission of the Oral Law. Next he proposed to furnish a text for students of the Law. Lastly he strove to create a code of laws which could serve teachers as a norm in deciding practical cases. Rabbi achieved his objectives with admirable success. Though the Mishnah is exclusive in the sense that thousands of decisions found in the body of the Oral Law were left out it, it is still adequately comprehensive, including all the important cases necessary to make it a complete code.

As a code, it standardized Jewish opinion and represents the principles of Judaism. Still, it is not a mere code. It quotes different opinions and left entire liberty of further research and opinion. Besides being a text book for the study of the Oral Law and a code, the Mishnah also preserves the records of certain ancient Jewish customs and institutions. Lastly, the Mishnah is no less a great literary achievement.

Perhaps a brief outline of the contents of the Mishnah will best complement this description of it. The entire collection has six major divisions, called Orders (Hebrew, *Sedorim*). These are subdivided into 63 Tractates. Each Tractate is again divided into chapters, of which there are 523. Finally each chapter contains several sections called Mishnah. The six Orders are arranged as follows: 1. Zeraim, i. e. seeds, the laws of agriculture and all ceremonial precepts relating thereto; 2. *Moed,* i. e. feasts, the laws pertaining to the observance of the Sabbath and of all other holydays; 3. *Nashim,* i. e., women, all laws relating to the family and family life; 4. *Nezikin,* i. e., damages, all civil and criminal laws together with all forms of court procedure; 5. *Kodashim,* i. e. holy things, all laws pertaining to the temple service and the dietary laws; 6. *Taharoth,* i. e. purifications, the laws of purity and impurity. All phases of life are discussed under these six headings. At times even the least minutiae of conduct are scrutinized. Some idea of the Mishnah's bulk may be had from the fact that the recent English translation by Danby occupies very nearly 800 large, closely printed pages.

However, the Mishnah is but a small part of the Talmud. Three more centuries were to elapse before the Talmud was completed. The scholars and teachers of this next period in Jewish literature are called the Amoraim, after their chief activity which was to comment on and expound the Mishnah. Their name comes from a Hebrew root which originally meant " to say," but in course of time came to mean, " to interpret," to explain or to comment. Hence the Amoraim are the commentators. They produced the Gemara which makes up the greatest part of the Talmud and for that reason the term Talmud is often used in a narrower and strict sense to designate only the Gemara. The name *Gemara* is derived from a Hebrew root meaning " to learn " and hence this term describes the

essential nature of the Gemara. This, by the way is also the meaning of the term Talmud, which comes from another Hebrew root meaning " to learn ". The Gemara, as the name indicates, is a compendium of learning in the form of a commentary on the Mishnah.

The Gemara originated in much the same manner as the Mishnah. The codification of the latter had in no way put an end to the further and deeper investigation of the Law. It was not meant to do that, nor could it have done so. Rabbi did not intend his code to be definitive in that sense, as is quite evident from the fact that in summarizing legal cases he generally gives a wide range of opinion. Neither could he have done so, because changing conditions of life continued to demand new interpretations and new applications of the law to life. And so a process similar to that which produced the Mashnah also gave us the Gemara. As the Tannaim had commented on and explained the Bible, so the Amoraim studied and interpreted the Mishnah and in many places correlated it to the Bible. As the Tannaim organized and codified the Oral Law and traditions not found in the Bible, so the Amoraim also studied, arranged and codified extra-Mishnaic opinions and legal cases. The most important of these were incorporated in the Gemara, which is however essentially an explanation of the Mishnah and a commentary on it.

There are, however, two Gemaras. The one originated in Palestine and is called the Palestinian, the other is called Babylonian after its place of origin. It will be remembered that several important seats of Jewish learning had sprung up in Babylonia under the auspicious conditions of living enjoyed by Jews there. Babylonian Jews had for long attained not only full rights and great material prosperity but also autonomy of government. Such conditions and the fostering hand of Persian rulers had stimulated great intellectual activity among the Jews. However, Palestinian Judaism still held the spiritual hegemony and Babylonian scholars repaired to Palestine for study and training. As a result they produced little or no original, creative work for a long time. But the completion of the Mishnah changed this. In 219 A. D. the great Babylonian scholar Abba Arika, later known simply as Rab, the master, because of his great genius, returned from his studies

under Rabbi (Juda, the Prince) in Palestine and brought with him a copy of the Mishnah. Very shortly thereafter the Mishnah had been introduced as a text book in all Babylonian schools, where it was studied and expounded. Thus sprang up the Babylonian Gemara. It was completed in the year 500 A. D. In the meantime Jewish teachers in the great Palestinian schools of learning, chiefly Tiberias, were producing the Palestinian Gemara which, however, was never completed.

A comparison of the Palestinian and Babylonian Gemara is all in favor of the latter, both in quantity and quality. The former is but one-seventh or one-eighth the size of the latter. In quality too the Palestinian work is far inferior to the other, except that sometimes it is more direct and, though simple and pithy, it comes nearer the true meaning of the Mishnah. On the whole, however, each work reflects the conditions under which it was produced. The Palestinian teachers labored in unsettled times, under the stress of persecution and suffering. Their work is frequently disjointed, haphazard, careless and shows all the marks of speed and hurry. The Babylonian scholars, on the contrary, worked in peace and leisure. Several generations of teachers labored slowly, carefully and assiduously for over a hundred years at the task. As a result the Babylonian Gemara is much more thorough, penetrating and logical than the Palestinian work. It is for this reason that ordinarily, when the Talmud is spoken of, the Babylonian is meant. It may be well to repeat here for the sake of clearness that the Talmud comprises the Mishnah with its commentary, the Gemara, but that just as often the term Talmud is used in a more restricted sense to designate only the Gemara.

III.

This brief sketch should serve to tell the reader what the Talmud is, but he will want also an evaluation of it. So much of what has been said of the Talmud by such as are not specialists, is in great part quite unreliable and confusing. Even some specialists have permitted personal bias to unbalance their judgment of the Talmud, but for the most part the misrepresentation which this monument to the genius of early rabbinical teachers has suffered are due purely and simply to misunderstanding. So complex and so huge is the mass of the Talmud's material that

much study is indispensable before one can begin to form any adequate idea of its nature and character. That, fundamentally, is the reason why it has been so much misunderstood. But some Jews too, by their exaggerated veneration of the Talmud and adherence to it as a norm of conduct in all details of living, have contributed no little to some of the inimical judgment passed on it by Gentiles. The Talmud in its entirety, with all its bizarre details, is no more binding on Jewry than the varied and unacceptable opinions which may be found scattered through the body of early Christian literature are for believing Christians. Any body of human literature so heterogeneous as the Talmud necessarily must contain its proportion of chaff. Most of the bitter denunciations of the Talmud by Gentiles have sprung from too much consumption of this chaff.

To come to some just appraisal of the Talmud one must first have some understanding of its nature and some knowledge of the conditions which produced it. The Talmud, though it contains the rules of conduct and laws of Judaism, is not a law book or code in the sense that every sentence in it is unconditionally valid. That should be evident from the variety of opinion, frequently conflicting, quoted on almost any legal case. The Talmud indeed contains the laws of Judaism, but much more, namely the entire conduct of life in all its multiple and complex relations. Hence not only law but all the sciences and all the vast body of human knowledge and experience falls within the scope of the Talmud. It is not a court of law but rather a mighty open forum on life. In it its more than two thousand authors mount the rostrum and expound the art of living and the conduct of life, each as he has come to view it after much thoughtful looking on life. Thus the Talmud is filled with adages and proverbs dripping with the distillate of hard experience. It discusses human life in its relation to God and fellow-man. In it we see the farmer living his life of toil in communion with the soil. The merchant, the trader, the artisan, the tradesman, the philosopher, the theologian, thinking men from all vocations of life, mount the rostrum in this open forum and discuss the problem of full, godly living. It was indeed a happy thought to name all this discussion, the sea or the ocean of the Talmud. The ocean is majestic and sublime, but it is not all majestic and sublime. So too, the Talmud is a

monument to a people, though it has also its measure of things better left unsaid. There are in it revolting ethical opinions, expressions of an inferior morality and statements offensive to the Christian reader. These are capitalized by the Jew's enemy who little understands the Talmud or refuses to do so. The sympathetic student of the Talmud will read it in the light of the conditions which produced it. He will try to project himself in spirit into the age and mentality of the illustrious teachers who gave it to their posterity and to us. Nor will he ever quote the Talmud without indicating the time of the opinion or saying " quoted " and whether it met with opposition or not. It is unscientific and unfair to hold Judaism or the Talmud responsible for the utterance of an individual rabbi found in its pages.

Finally, the Talmud must be evaluated in the light of what it has contributed to Judaism. Next to the Bible, the Talmud became the Book of the Jew. It molded the life of the individual and gave vitality to the people. From the ocean of the Talmud the pious Jew drew solace and comfort in the tribulations of his life and in the adversities of his people. In its study he trained and disciplined his mind and sharpened his wits. Spiritually, though a multitude of rules and regulations tends to make arid the life of the soul, the Talmud made for godlike living in those who strove to mold their lives after its pattern. Yet this is the most serious charge to be levelled against the Talmud. It is the charge made against the teachers of His day by Christ Himself. The ever-increasing multiplication of rules as to what was to be done and what not to be done in the Talmud too readily made salvation synonymous with mere observance of rules and laid on insupportable burdens, as Christ said. But essentially and fundamentally the teachers of the Talmud strove to mold rules of conduct for a fuller and more God-fearing life. For this they deserve our commendation and study. The lack of interest in the Talmud on the part of Christians is deplorable. Without some knowledge of it we shall never sympathetically approach Judaism and never fully understand the New Testament. Life in our Lord's day, conditions in Palestine and Jewish institutions of that age, customs and manners, etc., are often referred to obscurely in

the New Testament. In innumerable cases the Talmud clears them up.

The interest in the Talmud displayed by students of the New Testament in recent times is heartening. This interest will undoubtedly receive new impetus in English-speaking countries by the publication of English translations of this monument of rabbinical scholarship. Until now only single sections of the Mishnah and very little of the Gemara had been translated into English. Even the translation by M. L. Rodkinson, (*New Edition of the Babylonian Talmud*), in ten large volumes, is far from complete. Now however the Bloch Publishing Company announces publication of " the first eight volumes of the first unabridged English translation of the Talmud, with Introductions, Notes, Commentary, Glossary and Indices ". It is to be completed in thirty volumes within the next three years. A splendid English translation of the entire Mishnah appeared in 1933—*The Mishnah,* translated from the Hebrew, with Introduction and brief Explanatory Notes by Herbert Danby, D.D.

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Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE CHURCH UNITY OCTAVE: 18-25 JANUARY, 1939.

Another Church Unity Octave will be observed throughout the world this month, from 18 January, the Feast of the Chair of St. Peter at Rome, to that of the Conversion of St. Paul, 25 January. The idea of such an octave originated with the Very Rev. Paul James Francis, S.A., Founder of the Society of the Atonement, whose headquarters and motherhouse is at Graymoor (Garrison P. O.), New York.

The octave was inaugurated through the medium of the Society's organ, *The Lamp* magazine, in 1908, while the Friars and Sisters of the Atonement were still outside the Fold of Peter. Keenly alive to the sad condition of Christendom by reason of the unhappy dissensions existing among the disciples of Christ, Fr. Paul recognized the need of prayer for the reunion of Christendom, and knowing that such reunion could come about only in one way—that is, by the return of all dissident Christians to communion with the Apostolic See—these intentions were specifically and definitely set forth to be prayed for during the octave, that the Eastern Orthodox Christians, the so-called Anglicans, the Protestants of Continental Europe and the non-Catholic Christians of America should all of them return to the obedience of the Vicar of Christ.

The first fruits resulting from the observance of the octave was the corporate reception of the entire Society of the Atonement into the Catholic Church, eighteen months after the first observance. Three years later, while observing the octave, the Anglican Community of Benedictine monks on the Isle of Caldey and the Benedictine nuns of Milford Haven, South Wales, suddenly found themselves of one mind in imitating the example set by the Friars and Sisters of the Atonement, and they corporately made application to the Holy See and received the same

favorable answer to their petition as was granted to the Society of the Atonement.

From a meagre beginning at the Graymoor Monastery the Church Unity Octave is being observed in all parts of the world, with every year showing an increase in the number of participants, Catholic as well as non-Catholic and Orthodox. At Lyons, France, a big celebration is held every year at the cathedral with Catholics, non-Catholics and representatives of the Orthodox Church taking part. In England there were over 1500 Anglican clergymen who observed the octave last year.

It is to be noted that the Great White Father of Christendom offers up the Holy Sacrifice of the Mass every year on the opening day of the Church Unity Octave and that this year Pope Pius has appointed for the month of January on the part of the Propagation of the Faith prayers for the return to Catholic unity of all separated at the present time from communion with the Apostolic See. All Catholics are urged to attend Mass and receive Holy Communion during the octave as well as to say the customary prayers for unity to which an indulgence of 200 days is attached.

FORM OF PRAYER DECREED BY POPE BENEDICT XV.

TO BE RECITED DAILY DURING THE OCTAVE.

(200 Days Indulgence each Octave Day)

Antiphon. That they all may be one, as Thou, Father, in Me and I in Thee: that they also may be one in Us: that the world may believe that Thou hast sent Me.—St. John 17:21.

V. I say unto thee thou art Peter;
R. And upon this Rock I will build My Church.

Prayer

O Lord Jesus Christ, who saidst unto Thine Apostles: Peace I leave with you, My peace I give unto you; regard not our sins, but the faith of Thy Church, and grant unto her that peace and unity which are agreeable to Thy will. Who livest and reignest God forever and ever. Amen.

Lord Jesus, most gracious Saviour of the world, we humbly beg of Thee by Thy most Sacred Heart, that all the sheep now wandering astray may be converted to Thee, the Shepherd and Bishop of their souls: Who livest and reignest through all eternity. Amen.

Indulgence of 300 days. (Pius X, 26 October, 1905.)

N. B.—It is also recommended that at least one decade of the Rosary be said for the particular intention of each day; also that Holy Communion be received as often as possible during the Octave, *daily* if possible, *certainly* on the Sunday within the Octave.

The Daily Intentions.

18 Jan. *Feast of St. Peter's Chair at Rome.* The return of all the "other sheep" to the one Fold of St. Peter, the One Shepherd.

19 Jan. The return of all Oriental Separatists to communion with the Apostolic See.

20 Jan. The submission of Anglicans to the authority of the Vicar of Christ.

21 Jan. That the Lutherans and all other Protestants of Continental Europe may find their way "Back to Holy Church."

22 Jan. That Christians in America may become one in communion with the Chair of St. Peter.

23 Jan. The return to the Sacraments of lapsed Catholics.

24 Jan. The conversion of the Jews.

25 Jan. *Feast of the Conversion of St. Paul.* The Missionary conquest of the world for Christ.

His Holiness, Pope Benedict XV, by papal brief of 25 February, 1916, extended the observance of the Church Unity Octave to the Universal Church.

THE PRIEST AS A MAN O' WAR'S MAN.

I have just returned to my room from the flag-bridge where I witnessed a target practice. Our young gunners of the anti-aircraft battery have successfully fired explosive shells high into the air at a sleeve-like target, towed by one of our ship's planes. It was most interesting, and to one seeing it for the first time aboard our heavy cruiser, it must have thrilled—like smoking one's first cigar. I descended the ladder to my room, cheered by the bugle call "Secure" and read the Little Hours. I came to my cabin because the Wardroom was too crowded with gunnery officers and observers from another cruiser; and the high wind that raced across the topside deck made it too heroic to promenade. My room is small, about 15′ x 10′, containing a bunk, washstand, wardrobe, a desk and two chairs. But I like the little cell-like place. Except from eight in the morning

until four in the afternoon, when I use it for an office, it is the only spot on board that affords me any sort of privacy. It is my home while at sea.

On finishing None, for some reason or other, I thought of the many letters received since I was commissioned a Navy Chaplain twenty-one years ago—letters from young priests inquiring about the sort of life a Navy priest leads and how to " get in ". Having served in all types of ships during and since the World War, and having sailed on all of the Seven Seas, I feel qualified to advise and to sound a note of warning to the priest who aspires to serve God and Country with the colors.

It is not the TNT over which the Chaplain's bunk is built, or the risk he runs of being washed over the side, or the explosion of guns that makes his life one of danger. The danger lies solely in himself. Can he, as the boys say, " take it "? By that I mean, is he primarily a spiritual man and are his motives for leaving his home diocese and home influences of the best? A priest who sets his heart on a career in the Navy because he yearns for brass buttons, gold braid and a " look see " at the world, will be sadly fooled, completely disillusioned and—may God forbid—whipped.

Looking back over the years, what with serving in the Grand Fleet at Scapa Flow, in war-zone destroyers, in ships bound on diplomatic missions to South America, the Black Sea, to Siam and Java and the China Station, I feel that I have had my share of glamor. But I believe now that it was pretty much of a chore, and simply a splendid opportunity to offer Mass and to preach the word of God to those who otherwise would have been deprived. Available space was often necessarily inadequate and conditions uncomfortable. But those days at sea were hallowed by the reënactment of the mystical Calvary and the happy return of Navy men to their duties with the grace of God in their hearts.

Some priests entertain strange ideas about a chaplain's job in the Navy. Some may even dub it a sinecure. I wonder how many secular priests there are—within two years of their twenty-fifth anniversary of ordination—who find themselves still doing the work of junior curates, running sick-calls to the hospital ship, keeping office hours daily, having to ask permission to leave the ship, handling such collateral duties as librarian,

athletic officer, editor of the ship's paper, mediator in family problems of the men, entertainment officer whose duty it is to manage movies, smokers, dances, sightseeing parties, and the rest.

On Sunday morning the Navy priest is early up and into a boat with his Mass-kit in hand, heading for a neighboring ship. There he will rig church, hear confessions, celebrate Mass, and then hurry back to his own ship for his second Mass of the day. He preaches always to a mixed congregation and although he is free to emphasize the salient points of Catholic doctrine and practice he must address his attentive congregation carefully. His words will be well remembered if well chosen; and they will hit the bull's eye only if they make up the structure of a simple and practical lesson, shot through with sheer " horse sense ".

A Navy priest is in a peculiar missionary field. He is free and unhampered in his zeal, and finds himself a powerful influence in the life of non-Catholic Americans. A great part of his work has to do with them. They come to depend on him, to trust in him with a faith equal to that of the Catholic men. This fertile condition is due in large part to the pioneer work of those zealous sailor-priests: Fathers Parks, Gleeson and Reaney and Monsignor Chidwick. It is a tribute to our Navy priesthood that the names of all these are still mentioned in praise and appreciation by senior officers in our ships to-day. It is obvious to one familiar with the careers of those giants of the past that the Navy needs to-day priests of the type the Holy Father sends on diplomatic missions to the enlightened capitals of the world.

Many a good priest has failed to be a good chaplain through lack of aptitude or desire to live and to share with those to whom he was sent as a spiritual father. He should earnestly try to mix with his mess and shipmates on board and ashore. He has little excuse to be lonely. Although he is often separated from his fellow priests for weeks at a time, he soon feels quite at home in this strange world of ships and guns, for good company is plentiful wherever the Navy goes. You may be sure that he is able, through his prayers and his daily Mass, to retain the spirit of the good priest. He feels that Saints Peter, James, and John are his constant support—for they too were sea-faring

men. And St. Paul, his hero of ships and God, spoke the same language. His fellow officers and the men in the Fleet respect his mission, and they will take him to their hearts if he proves genuine.

A Navy priest, as a career man, has little to look forward to if his life's work be judged according to the standard of his tradition and training as a secular. The purple is far over the horizon and practically unattainable. As a commissioned officer his associates accept him or reject him for what he is rather than for the handsome uniform or the Roman collar he may wear. I consider this a hard test but a good one for any priest to meet. It is clear in the mind of the writer to-day that when he, some fifteen years ago, vaguely questioned the wisdom of his decision to remain in the Navy, it was due to a subconscious desire for the sympathetic atmosphere of a Catholic neighborhood. For the chaplain there is always the consoling conviction, should he ever feel discouraged, that he is giving more of himself to his apostolate than any secular priest of his acquaintance. The work is difficult, but the opportunities to serve God are boundless. What more could one want?

He who marks the fitness reports of a Navy priest is not his bishop but his commanding officer. In view of the fact that the Navy Regulations require that a commanding officer report at least twice a year on an officer, covering specifically his qualifications as to intelligence, judgment, initiative, force, leadership, moral courage, coöperation, loyalty, perseverance, reactions in emergencies, endurance, industry, military bearing, and neatness of person and dress, it is evident that if a Chaplain is satisfactory in all these respects he has certainly "made the grade".

Maybe I should have remained on the flag-bridge and waited until the planes were hoisted aboard and watched the observers count "hits" on the targets. This story thus far is anything but pleasant. But, now that I have finished reading my breviary and have sent the proof-read ship's paper to the print shop, I feel better. The Navy is not so tough after all. They take good care of their priests. If you are ill, they send you to a hospital on full pay. If they discover that you are physically unfit for duty, they kindly return you to your family and friends with a generous pension. And last, but not least,

you acquire in the Service many true friends whose affection you will treasure to the end.

And so, in answer to the inevitable question—" How d'ya get in? "—here goes. In the first place you must carefully examine your motives and personal qualifications before making a decision. If you have satisfied yourself that you have " what it takes," and if you are not yet thirty-five years old, call on a Navy Recruiting Officer in your town and request that a Navy Doctor give you a thorough physical examination. Money and time have been wasted on useless trips to Washington. An admiral told me the other day that a priest once went to his office in the Bureau of Navigation and protested against his rejection. This in spite of the fact that said cleric did not possess a natural tooth to his name. Nothing short of the " pink of condition " will suffice.

Obtain, then, your Bishop's permission and send for an application to the Right Rev. Monsignor George J. Waring, Vicar General of the Diocese of Castrensis, whose address is 110 East 12th St., New York, N. Y. At a later date you will be invited to report to the Navy Department at Washington for a physical examination which is followed by a mental test. In due time, if lucky (I have never regretted it), you will receive an appointment as a Lieutenant (Junior Grade) Chaplain Corps, U. S. Navy.

St. Paul would have enjoyed that anti-aircraft " shoot ". Maybe you will too.

W. A. MAGUIRE
Commander, Chaplain Corps, U. S. Navy.

" DEO SERVIRE, REGNARE EST."

To the Editor THE ECCLESIASTICAL REVIEW.

" Sacerdos " in the December number of the ECCLESIASTICAL is looking for the origin of two quotations.

In the admonition addressed by the bishop to those about to be ordained subdeacons the words occur:

" Sed Deo, cui servire, regnare est."

JAMES A. HOGAN

Media, New York.

PAPAL ORDINATIONS MENTIONED IN BREVIARY LESSONS.

Qu. In the proper Lessons of Popes in the Roman Breviary mention is usually made of the fact that in the month of December ordinations were held in which a certain number of priests, deacons and bishops were ordained. And in the Breviary Lesson of Pope St. Cletus we find the statement, "ex praecepto Principis Apostolorum in Urbe viginti quinque presbyteros ordinavit".—May I ask (1) what were these papal ordinations; (2) why were there usually more bishops than priests and deacons ordained; (3) what is this injunction of St. Peter referred to in the Lesson of St. Cletus, and (4) why did these ordinations almost invariably take place in December?

Resp. 1. Several theories have been advanced regarding the precise meaning of these papal ordinations, but the only one that seems to be satisfactory is that priests and deacons were ordained from time to time by the Popes for the express purpose of assisting them in the general administration of the Church. They formed a select body of papal councillors and, as such, were the predecessors of our present College of Cardinals. Since these papal ordinations were held to supply ministers for the management of the universal Church and were the forerunners of our present consistories for the creation of cardinals, they were deemed worthy of special chronicle in the lives of the Popes.

2. The number of bishops promoted usually exceeded that of the priests and deacons because, as the Breviary Lessons state, the bishops were "per diversa loca," while the others were ordained for the Roman Church. It must be remembered that the order of cardinal-bishops, compared to the other two grades of the cardinalate, is a late institution in the Church and generally reached by way of promotion from the lower grades in the Sacred College.

3. The precept of St. Peter in this matter can only be inferred, and the inference is, not the obvious need that the hierarchy be perpetuated, but that his successors have a select corps of clerical advisers, whose ranks they would keep from depletion by special ordinations when occasion demanded.

4. The traditional explanation is that St. Peter ordained certain priests and deacons for this purpose and that he did so in the month of December. Future Popes of the early Church, when holding these special ordinations, also usually chose the same month, out of respect for the memory of the Prince of the Apostles.

ALTAR WINES OF HIGH ALCOHOLIC CONTENT.

Qu. In the July issue of the REVIEW Father McNeil, S.J., in his splendid article on Mass Wine, listed nine kinds of wine which he held to be invalid for the Mass. Number 8 of these nine (p. 21) is "wine that has more than 20% alcohol." In explanation of this he states further (pp. 23-24) that, "Noldin and Cappello claim that the range for a valid wine is between 5% and 20%. The range for a licit wine is narrower, as it is not allowed to go beyond 18% . . ."

This statement seems questionable on two counts. Noldin does not say, at least in the edition before me, that wine containing more than 20% alcohol is *invalid* for Mass. He simply says that the maximum alcoholic content of natural wine is 20%. But it is possible for a natural wine to reach a fraction of a degree over 20%. An actual case has recently come to my attention. Nothing has ever been added to this wine. Old age alone accounts for its 20.2 alcoholic evaluation by a professional chemist. It is still a natural wine. Therefore may it not be used as valid matter for Mass even though it exceeds the 20% mark?

Furthermore, in the quotation from Father McNeil cited above, he says that the "range for a *licit* wine is *narrower*, as it is not allowed to go beyond 18%, and this only in the case of sweet wines which are fortified." This implies that the maximum alcoholic content of 18% may be permitted in the case of wines artificially fortified, but not in the case of natural alcoholic content. Yet it would seem that the opposite is true: namely, that in cases where licit *materials are added* to the wine to strengthen it, then the maximum of 18% must be safeguarded. But when it is a question of mere natural wine to which nothing has been added, then there is no such restriction as 18% of liceity or 20% for validity. All that is required is that it be a natural *vinum de vite.*

This view seems to be corroborated by a note in the ECCLESIASTICAL REVIEW of March, 1897, p. 327, from which I quote the following:

"Want of space in the present number of the REVIEW prevents us from explaining in detail a recent decree of the S. Congregation, which declares that wines to which grape-brandy has been added during the process of fermentation, for the purpose of preventing acidity, are *materia apta* for the celebration of the Holy Sacrifice, provided the alcoholic content of the wine, *after the addition* (*during fermentation*) *is made*, is not above 17 or 18 per cent. (The limit formerly was 12 per cent.)

". . . Some wines *naturally* contain above 18 per cent alcohol. These are always *materia apta* for Mass. The question as to the limit of alcoholic substance concerns *only* wines to which grape-brandy is

added in order to keep them from souring or spoiling during transportation."

Resp. Our correspondent's contention is quite correct. A wine of twenty or more per cent alcoholic content which has been made by natural fermentation and the usual aging process can be used for Mass wine. Such a wine would be not only valid but also perfectly licit.

So much for the principle. But is it possible, in practice, to obtain a wine of such high alcoholic content by natural fermentation and the usual aging process? It is highly improbable, if not impossible. Several reasons lead to this conclusion. The alcohol in the wine could be formed either during the primary fermentation or during the aging of the wine. The first possibility must be excluded on the following grounds. First of all, ordinary wine yeasts will not yield a wine which contains much more than 16 per cent alcohol. Thus Cruess,[1] in explaining the function of the yeast has the following to say: "Saccharomyces ellipsoideus (ordinary wine yeast) varies somewhat in fermentation power according to the variety. Most varieties will convert all of the sugar in a must of 25 degree Brix or Balling into alcohol and carbon dioxide; that is, will form at least 14 per cent of alcohol by volume. Many strains will form 16 per cent of alcohol by volume by the usual methods of fermentation." Herstein and Gregory,[2] commenting on the same question, say: " The ferments or enzymes are known to be chemical compounds. They have not been analyzed completely, however, nor synthesized, and we are dependent for their production upon living plants, the yeasts. The reaction follows the Law of Mass Action to the extent that, as the concentration of the alcohol approaches 14-16 per cent, the reaction slows down and finally stops." Again: [3] " Wine yeasts may carry on fermentation until the liquid contains 15 per cent or slightly more of alcohol. Other yeasts, such as ordinary beer yeast, cease their activity when the alcoholic strength of the liquid reaches 8-10 per cent, while some wild yeasts are restrained by 2 or 3 per

[1] Cruess, W. W., *The Principles and Practice of Wine Making*, Avi Pub. Co., N. Y., 1934, p. 24.

[2] Herstein and Gregory, *Wines and Liquors*, D. Van Nostrand Co. Inc., N. Y., 1935, p. 17.

[3] *Ibid.*, p. 60.

cent." Secondly, in making sweet wine, such as port, angelica, etc., the following process is used. The ordinary fermentation process is allowed to continue until the sugar has dropped to about 5-10 per cent, when grape brandy is added until the alcoholic content reaches about 18 per cent. At this point all activity of the yeast ceases and, although it may remain in contact with this wine containing 5-10 per cent fermentable sugar, no further change takes place; for at this concentration the yeasts can no longer convert sugar into alcohol. Thirdly, a wine of more than 17 per cent alcohol which has been obtained by natural fermentation is considered to be extraordinary. One such case was reported from a winery outside of Watsonville, California, last year, but it is rather the exception than the rule.

There remains one *outside possibility* of obtaining a wine which has an alcoholic content between 18 and 20 per cent. The cost of such a fermentation is prohibitive and is more in the nature of a laboratory experiment than a practical working procedure. This process has been described by Cruess: [4] " It has been shown by experiments conducted in this laboratory in 1915 and 1916 that it is possible by the method of syruped fermentation to attain high alcohol content without fortification. In brief, the method consists of inoculating Pasteurized must of high sugar content with a pure culture of a wine yeast such as the University of California 'Burgundy' yeast. When the Balling degree has fallen to about 5 degrees, concentrated grape juice of 65-70 degree Balling (roughly corresponding to per cent sugar) is added to increase the Balling degree to about 15. Fermentation resumes and when the Balling degree has again decreased to about 2 or 3, additional concentrated grape juice is added if desired. It was found that one syruping was about as satisfactory as several.[5] That a wine of high alcoholic content could be obtained commercially by this process is possible but not very probable and it seems uncertain that the Church would approve of such a fermentation.

[4] Cruess, *op. cit.*, p. 195.

[5] Personal communication from Dr. Cruess, who is Professor of Fruit Technology at the University of California, concerning wines of 20 or more per cent alcohol. He says: " The highest alcohol per cent we have attained is 19.3% by volume with one of the Sherry yeasts. 19% has been attained several times, but I doubt that 20.2 per cent could be attained regularly, if at all. By straight fermentation the highest alcohol content we have received is 17%—also with one of the Sherry yeasts."

Could then the wine increase in alcoholic concentration during the aging process? This would seem very unlikely, first of all, because actual experience shows that wines do not change greatly in the alcoholic content as they age. And if any change does occur, it is in the diminution of the alcohol from two to four tenths of one per cent. This would seem to be quite logical even from *a priori* arguments, since the alcohol has a higher vapor pressure (is more volatile) than the water and hence tends to escape more rapidly. Chemical changes which are characteristic of the aging process, such as oxidation and esterification, would also tend to lower the alcoholic content.

Consequently, except for the one case of a syruped fermentation, it is highly improbable that a wine containing 20 per cent or more of alcohol could be obtained by natural fermentation and the usual aging procedure. It was for this reason that Father McNeil in his article in our July 1938 number did not specify as fortified those wines which he condemned. With these considerations in view, a wine of 20 or more per cent alcohol content is suspect, for it must be practically always regarded as a wine to which extraneous matter has been added and consequently must be governed by the rules for the addition of extraneous matter to wine.

EASTERN NOTES.

Monasticism. The great tradition of oriental monasticism is showing a healthy revival among Catholics of Eastern rites. The Ukrainian Students, who represent a return to earlier traditions, had to be practically refounded after the war of 1914-18, and in fifteen years their numbers increased from a dozen to two hundred members, in five principal monasteries, and this although their way of life is very strict. According to Eastern (and formerly Western) custom, only a minority of them are priests (hieromonks), and there is no distinction (apart from that of holy orders) between them and their fellow monks.

In Syria beginnings have been made in the foundation of a congregation of monks of Pure Syrian rite; their rule of life will be an adaptation of that of St. Benedict, whose Holy Rule owes so much to Eastern influences, *e. g.*, the *Institutes* of the Greek St. John Cassian and to St. Basil the Great.

In Irak, too, the congregation of Catholic Antonian Monks, founded by Gabriel Dembo in 1808, has considerably increased in numbers of recent years. Their chief monastery is Rabban-Hormizd, near Alkosh, originally founded in the seventh century by St. Hormisdas, after whom the congregation is named.

In Poland. The political and racial origins and ramifications of the recent troubles in Poland are too complicated to admit of a brief summary. What is abundantly clear is that the proceedings of the Polish civil authorities (Latin Catholics) in relation to non-Catholic Orthodox minorities of Russian origin are such as to cause the Orthodox in certain districts to see themselves as being persecuted " by the Catholic Church "— and this at a time when the Holy See is working so hard for the reunion of the Orthodox in that country. At the same time the Polish government has intensified its policy of the polonization and latinization of the Byzantine Catholics (Ukrainians), in defiance of the concordat existing between Poland and the Vatican. The Orthodox bishops issued a reasoned protest, and the Ukrainian Catholic archbishop of Lwow, Msgr. Andrew Szepticky, as well as defending his own flock, published a pastoral letter in which he too stood up for " our persecuted brethren of the dissident Orthodox Church " and deplored the shocking results for religion of the anti-Orthodox and anti-Ukrainian policy in Poland. Both these documents were confiscated by the civil authorities.

" *Ruthenia* ". It is perhaps not fully realized that the majority of the inhabitants of the Czechoslovakian province which figures prominently in the press nowadays as Ruthenia (properly, the Podkarpatska Rus) are Catholics of the Byzantine rite, the people often known in America as Carpatho-Rusins. The prime minister in their new autonomous government is a priest, Father Augustine Voloshin.

The Armenians and Christmas. The reference by the Bishop of Hebron in the November issue of the ECCLESIASTICAL REVIEW to the Western origin of a feast of our Lord's birthday separate from the Epiphany, and its adoption by the church of Antioch during the time of St. John Chrysostom, is a reminder that even today the non-Catholic Armenians, alone in Christendom, have no separate Christmas feast: our Lord's birthday is one of the events commemorated by them at the Epiphany on 6 January. There is still a trace of this primitive practice in the Latin

church in the fact that the octave of the Epiphany is privileged over that of Christmas.

Liturgies in English. For the benefit of the younger generation of Russian Orthodox in London, England, the Liturgy is now being celebrated from time to time in English, by the Archimandrite Nicholas Gibbs, an English Orthodox who was formerly tutor to the son of the last tsar, Nicholas II; and on St. Sergius's day another Orthodox priest, Father Alexis, celebrated the Byzantine Liturgy in English in the Anglican cathedral of Saint Albans (formerly a Benedictine abbey church). On the other hand, the emigrant Synod of Karlovtsy (Yugoslavia) has refused a petition from its faithful in America asking permission partially to substitute vernacular Russian for the traditional church Slavonic.

A New Book. Though it was the privilege of the present writer to contribute an introduction to it, he may be allowed to draw the attention of readers interested in this column to the publication of *The Eastern Branches of the Catholic Church* (Longmans, $1.50). It is a reprint of the excellent articles which first appeared in an Eastern number of *Liturgical Arts* in 1935, and it has already received a well-deserved good press.

DONALD ATTWATER.

St. Albans, England.

FEIGNING POVERTY FOR STATE RELIEF.

Qu. John is the father of a family of five. As he is unemployed he applies for relief to the Welfare Board. He does not comply with the requirements of the latter since he conceals his bank savings account in such a way that it cannot be detected. He has $1200 in the bank; still he thinks himself justified in accepting the relief money. He thinks that the sum in the bank will take care of future family misfortunes which otherwise would prove a great burden and a source of great worry. Does John sin in accepting relief under such circumstances?

Resp. I. What right have the poor to expect relief from the State? The poor may expect and have a right in distributive justice to aid from the State. Pope Leo XIII places that obligation upon the State when He says: " To the State the interests of all are equal whether high or low. The poor are members

of the national community equally with the rich; they are real component parts, living parts, which make up, through the family, the living body; and it need hardly be said that they are by far the majority . . . and therefore the public administration must duly and solicitously provide for their welfare and the comfort of the working people, or else the law of justice will be violated which ordains that each shall have his due. To cite the wise words of Thomas of Aquin: 'As the part and the whole are in a certain sense identical, the part may in some sense claim what belongs to the whole.' Among the many and grave duties of rulers who would do their best for their people, the first and chief is to act with strict justice . . . with that justice which is called in the Schools, ' distributive,' toward each and every class." [1] Vermeersch would impose this obligation, namely, that the State should share the common goods with the people inasmuch as the common good requires it, because of the virtue of distributive justice.[2] Merkelbach too would have it thus.[3]

The State may determine the mode and form and the conditions required for such aid. Nevertheless, these will not constitute the essential part of the State's obligation; neither will they determine absolutely its obligation and duty. These regulations will be obligatory for the citizen but rather under a penal aspect; they will be necessary precautions lest the State be defrauded: but they do not confer the right nor unequivocally revoke it.

If the State has the obligation in distributive justice to care for the poor, the latter have a right to receive such aid. The common good demands that the poor be taken care of. Therefore there is no sin in accepting relief if one is truly poor. In this case is John truly poor? If on the one hand we have the State as held to help the poor from distributive justice, and on the other hand we have one of the poor accepting aid, our case becomes less difficult.

John may not be classed as a poor man, speculatively speaking. Practically however we deem him worthy of relief and we hold that the common good is not jeopardized by the non-disclosure

[1] *Rerum Novarum;* cf. *Four Great Encyclicals,* N. Y., p. 18.
[2] Vermeersch: *Questiones De Justitia,* Brugis, 1904, 58-59.
[3] Merkelbach: *Summa Theologiae Moralis,* Paris, 1935, 652.

of the bank account. This non-disclosure is reasonable. All things considered, the State cannot be reasonably opposed to the act of a father of a family who does protect the family from vicissitudes that would prove most detrimental to it and to the State at the same time, provided that this is done in a reasonable manner. The common good calls for such a reserve fund to take care of such necessities and such reserve funds are a contribution to the furtherance of the common weal. It is a kind of primary right that man should not be left to the mercy of the times or of fortune and that he is justified in protecting himself. The spirit of the laws of the State in demanding such disclosure is not to pass so much upon the justification of that manner of conduct; it is not to deny that primary right of man. But the State through those laws aims at self-protection lest some people unreasonably impose themselves upon the public treasury. To attain that end, the means used are sometimes extreme and necessarily all-exclusive: but equity and a common sense of justice in the *forum internum* often soften the rigor of the external forum, and rightly so. All things considered, the State is forced to legislate so as to avoid a common evil and to arm itself for prosecution in view of possible violations. The measures then are rather penal in aspect and do not bind unless *post sententiam*, and at that moment they are severely enforced. *Ante sententiam* these regulations do not aim to solve or settle the primary, ethical right of man to self-protection, and his objective natural worthiness to public aid.

John then has a right to accept aid from the State and this because of the virtue of distributive justice. He does violate the prescriptions of the law, but these are penal and not obligatory until enforced. Does he sin against the common good by keeping the reserve fund of $1200? We hardly think so. His purpose is good; the act *in se* is good; the manner, the amount is not unreasonable, either *in se* or in its proportions. The common good is promoted and well served by the fact that John is provident for the future. We hardly think that the State can be reasonably opposed to John's act *in concreto*: it may fear for the consequences if this were a general practice, but in fact, it can have no serious objections. We hold John sinless.

II. Let us change the case slightly. Let us suppose that John is fairly rich. He has $5000 in the bank. Does John sin in accepting public relief?

The theory thus far set forth will be applicable here, but with a few additions. Is John truly rich in this hypothesis? We would say that he is. In the matter of dispensations and the offering to be made for them the authors would say that he who possesses goods exceeding $2000 might be called rich.[4] In common parlance a man with $5000 is not called a poor man: he is considered fairly well off. In the ordinary circumstances then we may call John a rich man, surely not a pauper.

Then John is a *fictus pauper*: he is not really indigent. He should not receive aid from the State. Distributive justice does not give him any right to it. The officials however are ignorant of the true situation and so they do not sin either in commutative or in distributive justice when they concede him public aid: they have duly investigated, and have acted accordingly. John sins; but by what sin? John's act would be a sin against Legal Justice: that virtue which inclines men, the citizens, to render to the government that which it needs for the promotion of the common good; and the same virtue induces men to abstain from that which might harm the common good. Instead of promoting the common good, John is impeding it. He is perhaps defrauding other persons, truly poor, from being taken care of; he is perhaps encouraging idleness and sloth in the community; he has a bad moral influence as to the public treasury, at least in regard to the members of his family. Other aspects might be introduced to show the detrimental influence upon the common weal. His sin against Legal Justice could be grave.

Could he sin against Commutative Justice and thus be bound to restitution. Legal and Distributive Justice do not bind under pain of restitution. Authors hold *ficti pauperes* to restitution for one reason: the donor is supposed to have given the alms under the condition: " si tu sis pauper ".[5] The poverty of the beggar was the cause of the almsgiving. If the cause be not verified, then the donation was not valid, was not intended, unless there was some other cause present and acted upon. Be-

[4] Vromant: *De Bonis Temporalibus*, Louvain, 1934, 139.

[5] St. Alphonsus: *Theologia Moralis, Parisiis*, 1835, III, p. 334. Konings: *Compendium Theol. Moralis*, N. Y. 1878, I, 304. Scavini: *Theologia Moralis*, Universa, Paris, 1863, III, 13. Suarez: *Opera Omnia*, Paris, 1859, XIV, 1003. Merkelbach: *Summa Theol. Moralis*, Paris, 1935, I, 711.

tween two individuals this violation of the right of the donor calls for restitution from commutative justice.

Our case is not a parallel one. First, we are dealing with an individual toward the State, and the State not as a private person but in its official capacity. Legal Justice rules this relationship, and not commutative justice. Secondly, the State does not make a donation: it performs one of its social obligations imposed by distributive justice. If we would admit a donation, it is not a conditional one since the State investigated very carefully and it is upon evidence of the investigation that it decides the merits of the case and acts accordingly. There is not much of a contract between the parties. Therefore the reason of the theologians for restitution would not be applicable to John.

There is a way in which Commutative Justice would be violated: through increased taxes because of fraudulent welfare cases. Then, like tax-dodgers, these people would be held to restitution, if private individuals had to pay higher taxes because of the disloyalty and anti-social tendencies of that certain class of citizens. To-day that obligation could be verified very frequently. Restitution should be made to the State: its computation, according to the principles outlined, might be a source of difficulty and its remission more than possible.

Should we condone such evil acts, dishonest acts? No. Our social virtues of Legal and Distributive Justice are perhaps less well-known and appreciated because their violation and reparation strike less at the human sense of value and the " hideousness " that social environment has raised about certain actions, sometimes much less reprehensible. If Pope Leo XIII could say that in society, after God, the second most important thing is the common good, that should be monition enough to make us realize how grave our acts and their repercussion may be in time and in eternity, if by them we harm the common good.

WILLIAM F. ALLEN.

Rochester, New York.

JESUS THE WORKER.

Recently I had the opportunity of meeting in Oxford one of the editors responsible for the French Catholic newspaper, *Temps Present,* M. Folliet. It was because M. Folliet was known to be interested in Catholic working-class movements that I had sought the interview, and it was on this subject chiefly that, as we wandered around a college garden, we talked. There was a striking contrast between the medieval atmosphere created by Oxford's historic buildings and academic calm and the topic which engaged us. My companion came from Lyons, which is one of the hot-beds of French Communism. He is in close contact with men working for Christ in the Red zone, notably l'Abbé Corvac, whose Parisian parish is situated in a center of revolutionary proletarianism. The very name of his paper suggests a modernity far removed from the memories enshrined in the ancient University. Those memories relate to a Catholicism which had its own distinctive problems and its own way of solving them, nor are the traditions which it received and perpetuated wholly irrelevant to the present. Nevertheless our thought was mainly of what Pius XI has called " the greatest scandal of the nineteenth century," the loss to the Church caused by the wholesale apostacy of the workers."

The work of Canon Cardijn, the founder of the *Jeunesse Ouvrière Chrétienne,* known as J. O. C., is already familiar to the Catholic reading public. The organization of which he is the head is on a large scale and its methods are calculated to create a mass movement among the proletariat comparable to that of Communism. The work which we discussed however is of a less obtrusive character.

There was first the *Archconfrèrie de Jésus Ouvrier,* (Archconfraternity of Jesus the Worker) established by l'Abbé Schuh. It was the Abbé, then in charge of a working class parish in Geneva, whom Benedict XV urged to " make Jesus the Working Man known everywhere ". Later, the present Pope suggested to Abbé Schuh to obtain the signatures of the Catholic hierarchy to a petition for the institution of a feast in honor of Jesus the Working Man. On 15 June, 1927, he presented His Holiness with three volumes containing the names of thirty-

three cardinals and of five hundred and sixty bishops requesting the institution of the feast. Finally by an Apostolic Letter, His Holiness, in 1928, transferred the principal seat of the Apostolic Work of Jesus the Working Man from Geneva to Rome, in the house of the Master General of the Dominican Order, where it remains. Slowly and quietly the work goes forward which, it is hoped, will be some day rewarded by the institution of a feast intended to recall the fact that our Lord belonged to that very class which to-day is conspicuous by its hostility to His Church.

Almost contemporary with the founding of J. O. C. there was established in France, so M. Folliet informed me, the Order of Jesus the Working Man. This is *essentially*, a lay Order. It is based on the idea that the layman as such may, no less than those termed religious, claim to possess a vocation and is called to lead a life of holiness in his daily occupation, seeking, as far as this may be possible, to make this conform to Christian ideals. The asceticism which members of the Order practise is found in the faithful and cheerful shouldering of the difficulties which the attempt to live a Christian life in the modern world inevitably involves. To find one's cross it is not necessary to go outside one's own normal sphere. As its name implies, the Order of Jesus the Working Man draws its inspiration from the fact that, for the greater part of His earthly life, our Lord was engaged in manual toil. Naturally therefore its ideals are applied first and foremost to the manual worker.

There is, it is obvious, much in common between this organization and the J. O. C., but it works in a different way. One might almost speak of it as a private fraternity. It holds no public demonstrations and is not concerned to publish abroad the activities of those concerned, but works as a leaven in the industrial world, depending for its influence on the dedicated personalities of its members. Its efforts, that is to say, are intensive rather than extensive.

These and other movements discussed by us have in common what may be described without exaggeration as the rediscovery of Jesus the Worker. They are preparing the way for what may be, if authority approves, a special devotion to Him as such. A devotion of that character would obviously be in harmony with the particular needs of our age—an age in which the

claims of the workers occupy a foremost place. The world of to-morrow will be a workers' world. It is this class which will bear the chief part in shaping our civilization. How necessary it is therefore that it should have before it the model presented by the carpenter's shed in Nazareth!

I have spoken of the movement under consideration as marking the rediscovery of Jesus the Worker. Because tradition has preserved no details of "the hidden years," we have been inclined to pass over them as having no special significance. They lack the dramatic interest of the brief period occupied by His public ministry. We have come therefore to look upon this time as no more than an overture preceding the raising of the curtain on the real performance. And since the tune played by the orchestra (to continue our theatrical metaphor) is monotonous, there is a tendency to regard it as intended to do no more than fill the time till the Hero is of an age to play the part assigned Him. But does not this very obscurity and employment in hum-drum labor bring Him nearer to us than the spectacular career which followed? Is not this the kind of life which the great majority of us lead and which therefore needs the consecration of His example? The very fact that these years were too uneventful to find a place in the story of His life makes them resemble more closely the lives which we ourselves lead. It is easy to see therefore how, in an age which insists that Christianity must come out of the sanctuary and enter the lives of common folk engaged in obscure toil, this period in our Lord's life should come to have a special significance.

Pictures of the carpenter's shed in Nazareth, however, are not likely to accomplish the revolution that is needed unless they are set in the firm framework of Christian doctrine. By themselves they will but minister to a somewhat sentimental devotion to the Sacred Humanity. We must find their significance in something deeper and more permanent than the special needs of our age. It will be well therefore to paint in the theological background of this picture of the young Jewish Carpenter. Why was it that the Incarnate Son of God chose to enter the world in this way?

Jesus was no conscript forced to accept the accident of birth as regards a nativity in the choice of which He had no voice. He was a volunteer who, if the expression may be allowed,

staged His own career. If He was born into the home of poor folk and pursued the calling of a village craftsman, that was His own doing. This element of choice we have no difficulty in admitting as regards His Jewish nativity. The prophecies which announced that Messias would be a true Son of Israel undoubtedly imply design. The preparation of the Jewish race for the rôle assigned it of being the matrix of the world's Redeemer makes it impossible for us to conceive of Him as being born of a Greek or Roman mother. But precisely the same freedom of choice applies to the selection of the social class in which He appeared.

For those who reject the Incarnation the fact that Jesus was a carpenter may have no special significance. Genius, we are accustomed to say, is indifferent to social barriers. It is found inexplicably in all ranks of society. Why should it not happen therefore that the Founder of Christianity should have been a craftsman? But, to those of us who subscribe to the orthodox faith, it didn't " just happen ". A profound providential purpose is to be read in the fact. Jesus was a workman because, of all the possibilities open to Him, that position best served His purpose. It was not enough to be made Man. He came in a special sense to the poor, the oppressed, the obscure, and it was fitting therefore that, as regards His humanity, He should be, from the beginning, of their company.

It will be seen how greatly this adds to the significance of His proletarian status. It makes it, indeed, an important factor in the redemptive purpose. That purpose, as interpreted in the light of His nativity, bears directly upon the chief problem of our time. In order to prove our Lord's sympathies with the proletariat we are not left with a few sayings culled from His teaching. Papini's picturesque description of the carpenter's shed is left far behind as we explore the deeper implications of Jesus' status. These things, admirable as they may be in their place, have but little force against the fierce revolutionary hostility toward the Church of the twentieth century masses. The Gospel of Jesus the Worker must be found imbedded in the theological structure of Christianity. It must carry with it the whole force of the dogma which asserts that the Child of Mary was God. Then it may be expected to prove adequate to the modern situation.

To say that Jesus was a carpenter is to do more than indicate the nature of the work which daily engaged Him. A man's work determines to no slight extent his appearance, his manner, his speech. The sailor can be distinguished in this way from the landsman, the mechanic from the lawyer. If we say that this was true of Jesus we are doing no more than assert that He became incarnate in our humanity not merely as man but as a particular man having all the characteristics belonging to His station in life and calling. We may presume that He looked and spoke like a carpenter, that He had a craftsman's eye for good work and bad and handled wood with a certain professional familiarity not seen in others.

But along with this specialized humanity went inseparably His Divinity. The hypostatic union forbids us to separate Jesus the Second Person of the Blessed Trinity, from Jesus the Workman. For the same reason which enables the Church to affirm that Mary was the Mother of God, we may say that it was God who shouldered planks and shaped olive wood and terebinth to His will. This is something which may be found more difficult to realize than that it was God who preached the Sermon on the Mount, healed lepers and died on the Cross. These were extraordinary things, and therefore, according to our human way of thinking, more worthy of Him whose place is at the right-hand of the Father. But faith demands that we also associate the Godhead with tasks of an ordinary character, though by His manner of performing them He rendered them glorious. When St. Benedict's monks drove their plowshares through the soil that had lain waste or with resounding axes made a clearing in the forest, the barbarians, accustomed only to hunting and warfare as means of livelihood, saw a new dignity in such labors, and forthwith there were laid the foundations of a Christian civilization in which no place would be found for slavery. But the sons of Benedict had learned the lesson which they taught from the Carpenter whom they worshipped, and it is this same Carpenter who again emerges from His obscurity to reveal the divine majesty of the worker.

The social reformer whose outlook is merely humanitarian is apt to regard Catholic dogma concerning the Person of Jesus as not merely irrelevant but a positive hindrance to a proper appreciation of Christianity. "If the parsons would talk less about

God and heaven and more about Jesus and this world it would be better," wrote a correspondent recently in a metropolitan daily. There is even a Christian humanitarianism which fosters an unreal division between dogma and the practical aspects of our religion. The interdependence of the Church's theological doctrine and its social teaching is not as fully realized as it should be. From the foregoing, however, it will be seen how the example of Jesus the Worker and the social ideals taught by Him are impoverished when His deity is slurred over or denied. It is precisely because He is God that Christianity is able to accord the workers the dignity of which, whatever its claims, a materialistic philosophy would deprive them. The social reformers whose zeal on behalf of labor leads them to reject the creed are sawing off the branch on which they are sitting, or, in other words, they deprive themselves of that which would give the highest sanction and the firmest foundation to their advocacy of proletarian rights.

But, on the other hand, may we not affirm that there has been a failure to relate the great truth of the Incarnation to those industrial problems which to-day occupy so much of the world's attention? As the creed is not the sole concern of theologians and metaphysicians, so social Christianity is not a water-tight compartment excluding theological considerations. The two spheres are complementary, and their coöperation is at the present time a matter of urgency.

It is for that reason the movement centering around Jesus the Worker, whatever may happen to the proposal to institute a feast in His honor, demands attention. It suggests a point of contact between the Church and the apostatized masses which the apostolate to the proletariat should find of crucial importance. Beginning with the historical fact that Jesus belonged to the class which, according to His Holiness, claims our first attention, it is possible from that starting-point to range through all the rich fields of Catholic theology. It is not an isolated feature of the Gospel which can be accepted without implications, but the thin end of a wedge behind which lies the whole creed. Perhaps even those who represent the movement in question have not fully realized this. They have abstracted the truth with which chiefly they are concerned from its Catholic context but may have failed to replace it in the framework

to which it belongs. Yet, it may be said that, if this has been a weakness in their advocacy, there are signs that it is being overcome.

STANLEY B. JAMES.

Alton, England.

SATISFYING THE OBLIGATION OF SUNDAY MASS CELEBRATED AT PORTABLE ALTAR.

Qu. As a special member of the Missionary Union of the Clergy, I have the privilege of a portable altar during vacation. I am told that the obligation of hearing Mass on Sunday cannot be satisfied except by the " server " of the Mass. I can find nothing in the general law to support such a statement. I would appreciate an opinion on this question.

Resp. In canon 1249 is found the general law in regard to fulfilling the precept of attending Holy Mass on Sundays and holidays of obligation. In this canon it is stated that the precept is fulfilled by attending Mass in any Catholic rite, in the open air, in any church, in any public or semi-public oratory, and in the private chapels of cemeteries. It is likewise stated in this canon that this precept is not fulfilled by attending Mass in other private oratories. Nowhere in this canon is reference made to attendance at Holy Mass celebrated by a priest using his privilege of a portable altar. The canon has, with the exception of the words " sub dio," reference to a place set aside definitely for the celebration of Mass. It has no reference to the use of a portable altar as such.

A portable altar is not the same as a private oratory. Hence it does not seem proper to make the same restrictions for the celebration of Holy Mass as must be made for private oratories. (Cf. e. g. C. 1195, § 1.) In the same way attendance at a Mass celebrated on a portable altar ought not to be regulated by the restrictions placed upon fulfilling the precept of attending Mass in a private oratory. It is at least probable that every one who attends such a Mass can fulfil his Sunday obligation. Nor can Canon 1249 be cited against this view. It is true that several places are mentioned as satisfactory, and one category, with reservations, is forbidden. But, as mentioned above, and with the same exception, this canon regulates " loci divino cultui

destinati ". In no sense at all is the place selected for the celebration of Holy Mass on a portable altar a " locus destinatus ". (Cfr. Coronata: *De Locis et Temporibus Sacris,* p. 124.)

DENYING ABSOLUTION TO A CATHOLIC ENGAGED TO A PROTESTANT.

Qu. Is it permitted to deny absolution in the confessional to one who is engaged to a Protestant, (a) if the information is obtained from the penitent in the confessional; (b) if from other sources? It is supposed that there is no serious reason for the engagement and the pastor has explained the Church's attitude toward mixed marriage and exhorted the Catholic to break off the engagement.

The situation concerning mixed marriages here in the Dutch West Indies is complicated by the fact that Catholics point to the prevalence of mixed marriages in the United States and argue that the tolerance of mixed marriages obtaining there is applicable to the whole world.

Resp. This is a query which it is almost impossible to answer without being on the ground. It would appear that if causes and conditions exist such as would justify the granting of a dispensation, then the engagement would not be wrong and the confessor would err in refusing absolution. If the marriage cannot licitly take place, the engagement, objectively speaking, is sinful, and under the usual conditions the confessor might refuse absolution.

The norm which the confessor is supposed to go by is the disposition of the penitent. Sociology, tolerance, or prevalence of mixed marriages either in the United States or in Dutch West Indies, while they may be of concern to the priest as pastor, exercise little influence on the ministry of the sacrament of Penance.

DOES CELEBRANT BOW AT MIDDLE OF ALTAR AFTER LAST GOSPEL?

Qu. After the last Gospel must a bow be made to the Cross at the middle of the altar.

Resp. The bow is neither forbidden nor prescribed (S. Cong. Rites, VIII, 3637.) There is nothing to prevent the priest descending *per breviorem* to recite the prayers after Mass.

FATHER BROWN AND MR. GILL.

To the Editor, THE ECCLESIASTICAL REVIEW.

In your current issue (November) Father Stephen Brown, S.J., says of certain views of Mr. Eric Gill that they are set out "with that cocksureness and that contempt for anybody who thinks otherwise, which are so characteristic of Mr. Gill".

Gill himself is the first to admit that his manner of writing often gives an impression of cocksureness, but I venture to suggest that in attributing contempt for others to him Father Brown exceeds the measure of fair comment.

It has been my privilege to be intimately acquainted with Mr. Gill for the past fifteen years, and I cannot recollect having once heard him speak contemptuously of any human being.

DONALD ATTWATER.

St. Albans, England.

ASSISTANCE AT SUNDAY MASS AT SUMMER CAMPS.

Qu. In view of canon 1249, can Catholics fulfil the obligation of hearing Sunday Mass by assisting at Mass at a CCC camp, or in Summer camps (for boys and girls) at a lake resort? Does the permission of the ordinary allowing Mass in such camps constitute such places public or semi-public oratories. Usually Mass is said at such places in a recreation room. The question is practical in the summer months when tourists and campers wish to attend Mass at such places rather than at the parish church of the district, to which there are good roads but which on account of the high Mass and sermon are considered "less desirable".

Resp. Canon 1249 states that the obligation of attending Mass can be fulfilled in any Catholic rite, in any church, public or semi-public oratory, in the open air and in private cemetery chapels. Excluding the grantees of a private oratory, the obligation of attending Mass cannot be fulfilled in private oratories.

The crux of the question proposed is the canonical status of the place where Mass is celebrated in CCC camps and in Summer camps. Certainly, these places are not private oratories, for they have not been erected by the Holy See. It is possible that the ordinary may consider these places as semi-public oratories.

If this is so, according to canon 1249, anyone can fulfil his obligation by attending Mass there. It is more likely, however, that for camps where there is no specially deputed place for the celebration of Mass, the ordinary has exercised his right in canon 822 § 4. This canon permits him to allow the celebration of Mass outside of a church or oratory in extraordinary cases and *per modum actus*. The convenience of campers would justify such a permission. A Mass celebrated according to this canon would be upon a portable altar where it is very probable that one could fulfil his obligation of attending Mass. A portable altar is not a private oratory, and consequently is not governed by the restrictions of canon 1249.

PASCHAL CANDLE IN METALLIC CYLINDER.

Qu. A paschal candle has been supplied by a Catholic firm. The candle is in a metallic cylinder on a spring and fits into an outer tube. In this tube five holes are bored, evidently for the grains of incense, but the grains do not touch the candle at all. Can this candle be used for blessing baptismal water?

Resp. " Care should be taken that the blessing of the Paschal Candle be not rendered invalid on account of the absence of the incense, which, according to the rubrics, must be blessed and inserted in it." (Wuest-Mullaney, *Matters Liturgical*, No. 602.)

" Instead of the Paschal Candle a smaller candle may be used at the blessing of the Baptismal Font on Holy Saturday and the Vigil of Pentecost, provided this candle be also blessed and have the grains of incense fixed in it. (S. R. C., 3352 ad 1; 3358.) The candle in this case should be blessed with the larger one." (No. 605.)

It is essential for the validity of the blessing of the Pascal Candle that the grains of incense be fixed in the candle itself and a candle without these inserted grains cannot be used in the blessing of baptismal water. The cylinder should be discarded or so modified that the pascal candle, after it is blessed and used in the ceremony of the blessing of the font, can be placed on top of the cylinder, so as to give the candle the appearance of greater height, if this is desired.

RECENT PONTIFICAL NOMINATIONS.

The following have been named Privy Chamberlains Soprannumerari of His Holiness:

11 August, 1938: Monsignor Joseph M. McShea, D.D., Archdiocese of Philadelphia;

20 October, 1938: Monsignor Walter A. Roddy, S.T.D., Monsignor Cletus A. Miller, Monsignor Charles C. Kuenle, all of the Archdiocese of Cincinnati;

3 November, 1938: Monsignor Allen J. Babcock, Archdiocese of Detroit.

TITLE OF "REVEREND MOTHER" FOR SISTERS.

Qu. By what authority are sisters given the title of "Reverend Mother"?

Resp. Such titles are determined to a very great extent by custom, and the custom of addressing the highest superioress of congregations with the title of "Reverend Mother" is quite general. There is nothing inherently wrong in the practice and it is not to be condemned. On the contrary, it would appear proper to conform to it.

Ecclesiastical Library Table

AGAIN THE SYNOPTIC PROBLEM.

The Expository Times, with its October number, 1938, began to celebrate its fiftieth year of service in the Biblical field with the first of a series of articles whose object will be to summarize the progress of Biblical research in various directions during the past half century. It is surely a fitting way in which to commemorate so outstanding an event; it would be even more laudable if the summaries were to take a less one-sided viewpoint. But in keeping with the universal non-Catholic attitude, Catholic scholarship will doubtless be so completely ignored that there will not be even a suspicion of its existence. Such smug narrow-mindedness on the part of men reputedly high in the ranks of scientific research, condemns their work as definitely unscientific, however little it may affect them personally. However, these summaries, each bearing (besides its more definite title) the general heading of "After Fifty Years," will offer a comprehensive view of the non-Catholic stand on the more important Biblical questions.

The first article is by Principal Vincent Taylor, Ph.D., DD., of Wesley College, Leeds; it is entitled " The Gospel and the Gospels ". (The title indicates a distinction between the oral Apostolic teaching—or " Kerygma "—and the written Gospels). Concerning the Gospels, the author states, first with respect to the Fourth Gospel, that " among present-day New Testament scholars very few indeed would contend that the Gospel was written by the Son of Zebedee ". Obviously, Catholic exegetes, of whom there are a goodly few, and all of whom hold that St. John is the author of the Gospel which bears his name, are either non-existent or outside the rank of scholars. On the Synoptic problem, with which we are concerned, " the priority of Mark and of the Source Q, containing the Sayings of Jesus, are matters of critical orthodoxy ". This has been true for a long time, outside of Catholic circles; but more recently this Two Document Theory has been drifting into a Four Document Theory, as the writer notes, with the addition to the first two of a source M (a Jerusalem Sayings-collection used by St. Matthew), and of a source L (narratives and Sayings used by

St. Luke). In this later theory, then, St. Mark is independent, St. Matthew draws from him and from Q and M, while St. Luke uses St. Mark, Q, and L. The author legitimately omits all argumentation, since his aim is to summarize the results of the Biblical scholars, not to criticize their methods. But we might say in passing that the only possible argument open is the internal one, since the external arguments from the Fathers and from Tradition are wholly on the side of the New Testament order of Matthew, Mark, and Luke, as a time order.

It is impossible to understand this position unless we accept the unpleasant suspicion of deliberate refusal to examine any counter argumentation from Catholic sources. If occasionally we were to meet the name of a Catholic exegete in the books of the Critics, we might surmise that the Catholic viewpoints had been examined and found wanting, but in the face of almost total silence, such a surmise can have no foundation.

To show how utterly untenable are these tenets of " critical orthodoxy we shall pass in review the findings of a Catholic scholar of distinction, whose work on the Synoptic question has but recently appeared—the late Dom John Chapman, O.S.B. His book, *Matthew, Mark, and Luke*,[1] is the result of more than twenty years of serious study, and while we cannot subscribe to all the conclusions which he derives from his arguments, nevertheless he is in the main solidly in accord with Catholic tradition and with objective fact.

In an introductory chapter, the editor, Mgr. John M. T. Barton (to whom were confided the manuscript notes of Dom Chapman after the latter's death in 1933), gives a brief survey of the Synoptic problem. The problem consists of the search for a reasonable explanation of the remarkable similarities and equally notable dissimilarities to be found in the threefold account of the same central group of facts. Of the three Evangelists taken as a whole, about one-third of their subject matter is common to all three. Alongside this, St. Matthew has about one-third of his Gospel proper to himself, about one-seventh in common with St. Mark, and about one-fifth in common with St. Luke; St. Mark, with the exception of about one-tenth which is personal, is to be found in either St. Matthew or St. Luke; St. Luke has almost one-half of his Gospel proper to himself.

[1] Longmans, 1937.

And in those sections where similarities exist, they touch not only order but even striking and unusual words, so that the mere fact that the subject matter treated is the same cannot be a satisfactory explanation of the problem.

Three general solutions have been offered. The first is the Oral Tradition Theory, according to which the first preachers of the Gospel propagated that which they themselves had seen and heard, as their memories prompted and the divergent needs of their audiences required. This theory would account for much of the similarities and dissimilarities to be found in the written Gospels, but it is inadequate to explain the minute similarities to be found.

The second theory is the Theory of Written Sources. This theory has undergone various changes, but in its present form it follows the lines indicated earlier in this article. It is a wholly Critical viewpoint, without historical foundation, and contradictory to that internal evidence on which it is based. This will be seen presently.

The third theory, which Dom Chapman embraces, is the Theory of Mutual (or Successive) Dependence. Others would call it the Theory of Mixed Sources. In its main outline it is a theory of " the utilization of the earliest Gospel by those that succeeded it," and allows that each of the Evangelists may have had other traditions—written or oral—on which to draw. According to the usual development of the theory, St. Matthew first wrote his Aramaic Gospel which was used by St. Mark; then the Greek translation of St. Matthew was made, in substantial conformity with the original, but with some dependence on St. Mark; finally St. Luke wrote, following St. Mark closely, and—according to some—depending in a certain degree on St. Matthew's Greek translation. This theory seems best to satisfy the existing difficulties, though it is not a completely satisfying answer to everything.

Dom Chapman's special contribution to the solution of the problem is his development of the idea of St. Mark's dependence (through St. Peter) on St. Matthew's *Greek* Gospel. How far he has substantiated his idea we shall see in the following digest which will not necessarily proceed in the same order as he pursues.

The author begins with a disjunction which is not complete, and which to some extent vitiates some of his conclusions—namely, that either St. Matthew depends on St. Mark, or vice versa. The possibility that each, mutually independent, might depend on a common third source, is not considered. The priority of the Aramaic Gospel of St. Matthew is rightly taken for granted, and does not enter into the discussion for the most part. Hence in the following paragraphs all references to St. Matthew's Gospel will be to the Greek translation unless explicit mention is made of the Aramaic original.

The author begins by asserting that St. Matthew does not depend on St. Mark. This is shown by a detailed study of the latter's Gospel, in the course of which the following points are brought out:

1. St. Mark abbreviates St. Matthew, and at times leaves traces of the omissions. An example in point is Mk. 12: 38-40 in comparison with Mt. 23: 2-39; here we have a long discourse in St. Matthew, of interest to Palestinians, but of no particular interest in Rome, reduced to two and a half verses, yet introduced by a phrase which would imply lengthier treatment " and in the course of his teaching, he was saying ". Again St. Mark at times summarizes what he omits, as is exemplified in his thirteenth chapter in comparison with the twenty-fourth and twenty-fifth of St. Matthew. The two are in comparative unison as far as 13: 32 in St. Mark, and 24: 36; but at this point St. Mark breaks off, with a " hasty and colloquial summary " of the remainder of St. Matthew (fifteen verses of ch. 25 and all forty-six of the following chapter). A briefer but more striking example is the comparison between Mk. 12: 1 and Mt. 21: 33; St. Matthew has three parables, and in verse 33 he introduces the second parable (the wicked husbandman) with the words: " Hear another parable "; but St. Mark, who has only this one of the three parables, introduces it with the words: "And he began to speak to them in parables ".

2. St. Matthew on the contrary is not a *précis* of St. Mark. For those who consider St. Matthew dependent on St. Mark, an argument strongly stressed is the fact that in parallel passages St. Mark is habitually longer, thus indicating that St. Matthew is summarizing. But Dom Chapman has another explanation which certainly fits the facts, and proves that St. Matthew is

not drawing from St. Mark, but St. Mark from St. Matthew. Several examples are presented, but we shall take the triple parallel of St. Matthew 8: 28-34; St. Mark 5: 1-21; St. Luke 8: 26-40 (describing Christ's delivery of demoniacs from their slavery). Here St. Matthew is definitely shorter than St. Mark, but even in his brevity he adds a detail (*two* demoniacs, instead of one), and has his own point to the story; if he were summarizing, he would scarcely miss the point intended by St. Mark (the sudden transformation of an extraordinary maniac into a humble disciple), and would certainly not invent a second demoniac after passing over the vivid details about one and his remarkable transformation. St. Luke, on the contrary, who admittedly uses St. Mark, follows faithfully, and omits nothing. The real explanation of St. Matthew's brevity, or rather of St. Mark's fulness, according to the author, lies in a third consideration which follows.

3. St. Mark contains only the witness of St. Peter. Or, in other words of the author (p. 21): "Mark is Matthew conversationally retold by an eye-witness and ear-witness of what Matthew had set down." Thus in the example cited above, St. Peter's mind is drawn to the event by the Gospel of St. Matthew before him (as the author would suggest) and the account recalls the scene and the reactions which it produced upon himself; in his own language, free, vital, picturesque, he narrates that which affected himself most—the sudden transformation of a demoniac into an apostle; the fact that there was *another* demoniac was of no particular interest. Obviously St. Mark, faithful interpreter of St. Peter, would be more diffuse than St. Matthew, whose chief interest lay, so to speak, outside the scene itself, he being interested only in the facts of the miracle as another miracle.

In this same third point lies the explanation of the omission of so much of St. Matthew from St. Mark: the latter retails only what St. Peter personally witnessed. That is to say, St. Peter, with the Gospel of St. Matthew before him, selected for the most part only those incidents during whose occurrence he was personally present (unless he was the chief figure; here his humility would keep his silent). For all such omissions (the author lists thirteen) this explanation seems to suffice. But when we consider the omission of so many verses of St. Matthew's

longer discourses we must confess that Dom Chapman's chief explanation fails to satisfy, and even contradicts his own statement. In explaining away the omissions from the Sermon on the Mount, he lays the trouble at the door of St. Peter's memory: " . . . his memory does not run to all this " (p. 40). But later on we are told explicitly, what has already been indicated, that St. Peter had the Gospel of St. Matthew before him: " He uses our actual Greek Matthew as his textbook . . . he reads out of it, in his own wording, whatever he has chosen, in conversational language, with much addition, with many verbal repetitions and all the vividness of personal recollection " (p. 90).

One point the author has abundantly proved, in our opinion —that St. Matthew did not use St. Mark's Gospel. But in going to the opposite extreme, and attempting to prove that St. Mark is but St. Peter's interpretation of St. Matthew, we think that he allowed himself to be carried beyond concrete circumstances. Even if we were to admit that on one occasion or other St. Peter were without his " text-book," we cannot suppose with any likelihood that throughout all the years of his preaching and (by supposition) using the Gospel of St. Matthew, he never managed to mention those things which might occasionally have slipped his memory. If we hold to the supposition that " Mark is Matthew conversationally retold "—and the author has made it look very attractive—some other explanation than a lapse of memory must be sought for the difficulty involved in the omission of the discourses found in St. Matthew's account.

The explanation that such discourses are from Q would not be logical, since if St. Matthew is the source of St. Mark, Q would likewise be a source for St. Mark, the presupposition being that Q is a source for both St. Matthew and for St. Luke but not for St. Mark. This explains the author's insistence that Q is an impossibility (pp. 95-98). But if it cannot be proved objectively that Q is an impossibility, independently of his theory, the author has at least shown that it is impossible to prove the existence of such a document, since it is shown to be without any recognizable style, vocabulary, order, form, or other characteristics. It is in reality nothing more than a " refugium peccatorum," a sort of haven within which to hide when difficulties crowd too close. That it has not proved too safe a refuge even to the Critics seems clear from the fact that

two additional protections have been built up in M and L. One writer, indeed, who has embraced the Theory of Written Sources, calls for eight sources, and in a short space we may see the ubiquitous and conveniently flexible Redactor drafted from the Old Testament field where he has done such yeoman service.

St. Luke's debt to the second Gospel seems to be sufficiently admitted to require no elucidation. That he likewise placed the first Gospel under tribute seems to be beyond dispute, save among those who would substitute Q as a common source for both St. Matthew and St. Luke; and these may legitimately be ignored. The precise manner, however, in which St. Luke made use of the first Gospel is not yet clear. Dom Chapman gives an explanation which is too full of uncertain and partially self-contradictory suppositions to be of any real value. But we offer it in outline:

Having determined to write a short life of Our Lord within one volume, and having gathered some materials from private sources (such as the details of the Infancy from Our Lady), he proceeds to add his own materials to the Gospel of St. Mark which was incomplete. At this stage he does not seem to be worried about saving space, and though he prunes the exuberance of St. Mark as well as removes phrases about Our Lord (such as "He hath a devil") and about the Apostles which might disedify, he does not deliberately condense the narrative. This "first draft" occurs at Caesarea, probably, while the author is still ignorant of the existence of, or at least has not yet seen, the Greek Gospel of St. Matthew. Later, at Rome, he adds considerably to his volume from the discourses in St. Matthew. But because his volume is already too long, he ruthlessly slashes it, in order to reduce it to size. Such an origin for the third Gospel would explain much, but it presupposes too many things which cannot be proved, such as St. Luke's ignorance of Aramaic (which is hardly tenable), his failure to hear of the Greek translation of St. Matthew, though he was on the lookout for sources, etc.

Of the concluding section of Dom Chapman's work, on the Gospel of St. Matthew, little need be said. In the main it is an effort to bring out the preponderance of Aramaisms (with relation to the other Gospels) in order to show that the Greek is a translation from the Aramaic, and hence independent of any

influence from Q which admittedly is (or would be, if it ever existed) in Greek. Even *a priori*, the fact that St. Matthew wrote for Jews, and is occupied to a great extent with such problems as were of moment to the Jews (as current Jewish errors, hypocrisy, traditionalism, etc.), would suggest an Aramaic original. This surmise is substantiated in great measure by Aramaic tricks of style, vocabulary, and rhythm, far beyond what might be expected of a Jew writing Greek, and not merely translating.

We give a final summary of the learned Benedictine's opinion of the origin of the Synoptic Gospels. Stemming out from a primal Aramaic catechesis we have the teaching of the two eye-witnesses and ear-witnesses, St. Matthew and St. Peter. St. Matthew embodies his teaching first in Aramaic, and then—either directly or through a translator—in Greek. St. Peter, on the other hand, writing nothing himself, but using St. Matthew's Greek Gospel as a guide and memory-help, gives forth that vivid and conversational narrative which St. Mark crystallizes just as it is preached. Finally, St. Luke, urged on by the desire to produce a complete work, gathers his materials together, and with St. Mark's Gospel as a general background inserts materials from St. Matthew and from private sources; as his work is too long for a single scroll, he removes most of the Marcan " doublets," and reduces the longer discourses of St. Matthew.

The reconstruction is so attractive that we hope other writers will continue where the hand of death caused the scholarly Abbot to leave off. If we were to turn our attention to those ten to twelves years which elapsed before the dispersion of the Apostles, so pregnant with possibilities of contact, discussion, interchange of ideas, suggestions of the " best " word, etc., much that is still vague and unsatisfactory in Dom Chapman's more minute analyses would perhaps be cleared up. Oral catechesis as such seems too slender a thing to bear the weight of explaining all the problems with which the Synoptic Question bristles, though there is a turn once more in this direction (as in Father Paul Gaechter's recent book, *Summa Introductionis in Novum Testamentum*.[2] But an oral catechesis which has been refined by mutual contact and discussion, down even to proper word use,

[2] Innsbruck, 1938.

and put down in outline at least, to be elaborated later according to the character of each Apostle, would go far toward the solution of those difficulties left unanswered by Dom Chapman, and perhaps toward the substantiation of his main claims, since St. Matthew would doubtless loom large in the Apostolic discussions because of his previous training.

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Book Reviews

FEAR AND RELIGION. By Aloysius Roche. P. J. Kenedy & Sons, New York. 1938. Pp. 128.

" At the moment there is an abnormal quantity of fear in the air ". It is worth while to inquire into the nature, the meaning and the use or the uselessness of fear. This the author does in a clever and instructive manner, grouping his ideas according to the objects of fear: of God, of the Church, of the Dead, of Death, of Purgatory, of Hell, of Old Age. These chapters are preceded by two on Fear as a Factor in Education and as a Religious Motive. The introductory chapter deals with the notions of the Useful and the Useless.

The author is well acquainted with the results of modern psychological research and makes an extensive use of its findings. His ideas are clear, well stated and intelligible for the average reader. There is no doubt that this book will prove a help to many, since a good deal of fear is the result of ignorance, especially in regard to the truths of religion. The list of objects, however, which condition the reaction of fear seems incomplete. People to-day sometimes seem to fear life even more than death. The general feeling of uncertainty and insecurity which is the net unnatural consequence of the present economical difficulties, of the darkness of political outlook, of the controversies on the most basic questions of human life, etc. create a fear which is more influential, seeing that few people see clearly whence this fear springs. Even the life of the faithful is too often pervaded by this fear, because there is still too great a distance between religious convictions and the problems of daily life.

The reflexions contained in this small volume, and the thoughts which may be started by meditating on them will enable many to perceive better what is the matter with them, and thus to find a way out of many useless and unfounded troubles.

THE NEW TESTAMENT. Westminster Version. Vol. I, The Synoptic Gospels. By the Right Rev. Monsignor Joseph Dean, D.D., Ph.D. (Second edition, revised.) Longmans, Green and Company, New York, 1938.

With this volume the Westminster Version of the New Testament makes its first appearance in a more collected form. The Synoptic Gospels heretofore were available only in separate volumes, and the whole version in eleven volumes. The text is that of a previous second edition, no new revision being undertaken for this latest issuance of the version.

There is no need to stress the excellence of this work whose virtues have been extolled in earlier reviews. Monsignor Dean shows a good knowledge and understanding of the Greek text, and he has expressed himself in language that is both clear and attractive. The volume offers opportunity of a deeper appreciation of the Synoptic Gospels, its footnotes and appendices being very helpful. There are two features of the Westminster Version, both well represented in this present volume, which show a new and a sane disposition toward the vernacular version in English. The first is independence of language, which throws off the yoke of the older, and especially the Protestant, versions. The second is the courage to revise the text so soon after its first appearance, which puts aside the inclination which has tended to consider our English version as almost immutable. If the purpose of turning the Scriptures into English is to make them available to the people, these two features must be admitted to any effort that looks for success.

The first presentaton of the Westminster Version to the public in eleven separate volumes made its price so high that it could not hope for wide circulation. The fear might be entertained that the new policy, now manifest in the Synoptic Gospels, has not altogether overcome this obstacle. And this is to be regretted, since it definitely limits the good that the version might do.

QUESTIONS DE CONSCIENCE. Essais et allocutions. Par Jacques Maritain. Desclée de Brouwer, Paris, 1938. Pp. 281.

The famous French philosopher and professor at the Institut Catholique of Paris has repeatedly left the field of pure speculation to take part in the discussions of social and political problems; he has written on Religion and Culture, on Integral Humanism, on art and on the problems of religious life.

In this little volume several essays and some speeches delivered on various occasions are united. The essays deal with the Church and Civilization, the Impossibility of Anti-Semitism, with Action and Contemplation, Catholic Action and Political Action, and with Christian Freedom. The six allocutions deal with similar problems. Interesting though all these articles are, the one on Contemplation and Action seems to be the most important, because the question of the right equilibrium of these two attitudes is to-day doubtless rather actual. Modern life tends to become exclusively action and to swallow up, as it were, contemplation altogether. The contemplation which the author has in mind is, ultimately, of a very high order; but the need of contemplation in this sense which humanity cannot but feel will not be satisfied, unless the modern mind learns to value more

highly the contemplative side of its various activities. Maritain draws a very instructive parallel of oriental and occidental contemplation, and bases his conclusions largely on the ideas of Aquinas. The main tendency of all his thoughts may be described as an attempt of sanctifying of the profane, of penetrating the daily life by the last principles of Christian faith and Christian philosophy. This Christianization of profane life appears to the author as especially important in politics. The world suffers from a lack of political formations working on the plane of Christian conviction and inspired by a truly Catholic mind. A greater social and political activity of Christianity is necessary. The things and facts of this world have to be judged according to eternal principles. The Christian spirit must bear witness to these truths in the midst of secular institutions and events. Christians must act definitely and unmistakably according to the very same truths and principles.

THE COMMANDMENTS OF GOD AND THE PRECEPTS OF THE CHURCH. Doctrinal Sermons for Children. Series II. By the Right Reverend Monsignor Thomas F. McNally, LL.D. The Dolphin Press, Philadelphia. 1938.

This second volume of Monsignor McNally's "Doctrinal Sermons for Children" covers the Ten Commandments of God and the Six Precepts of the Church. As in his first series, *The Apostles' Creed*, the author's approach to the child mind is instinct with child psychology. The vivid presentation of his topics is couched in language well within the ken of the growing child.

Each discourse so completely discusses and explains the point at issue that every child who reads can add a unit to his growing store of knowledge. Practical applications to the life and behavior of the child, together with the much-loved story, abound, thus both making the topics clear and enlivening the reader's interest. Direct quotations from Holy Scripture are frequent and strengthen with Christ's own words the subject under explanation.

"Nothing is so important as prayer," the author tells us, and to substantiate the statement he devotes six chapters to a lucid and convincing discussion and proof of this vital truth.

With delicate precision the sins against holy purity are explained. The beauty of the virtue and the desirability of holding it are impressed on the child's mind so effectively that he cannot fail to have the love of purity and the desire to guard it at any cost. It is good to see the positive side of the virtue stressed throughout the book, for that is the natural way to the practice of the virtue rather than to the mere avoidance of the opposite vice.

Each Commandment is explained in nice proportion with the rest, though one notes the careful delineation and the distinguishing points stressed in the chapters on calumny and detraction.

The same care is followed in explaining the Precepts of the Church as in the discourse on the Commandments of God. Although the lessons are designedly addressed to children, they make good reading also for adults. Certainly, the volume should be within reach of every teacher of Christian doctrine, and priests will find it a rich mine of suggestions for their instructions and sermons on various occasions throughout the year.

LEBENDIGE SEELSORGE. Edited by Wendelin Meyer, O.F.M. and Paschalis Neyer, O.F.M. Freiburg im Breisgau: Herder & Co. Pp. vii + 368.

Lebendige Seelsorge, counting men like Donders, Schmaus and Grabmann among its seventeen contributors, is at once an imposing and a very useful work. A detailed discussion of each paper that goes to make up this handbook of pastoral theology, would require too much space. But the symposium's merit is such that to call attention to a few of its salient characteristics should be sufficient stimulus to arouse the curiosity and interest of clerical readers.

Though St. Thomas's dictum, " Per ardorem caritatis, datur cognitio veritatis," did not mean an abandonment of his theological system's dominant intellectualism, it does indeed represent the basic principle of Franciscan voluntarism. Sons of St. Francis will rejoice on finding the activity of the will stressed throughout *Lebendige Seelsorge.* One might add that this emphasis is timely. In these days of confusing, subtle propaganda, it is sometimes difficult to recognize true words when one hears them; it is far easier to discern holy actions. One might summarize this book in the principle that love and charity make more converts than logic.

Modern objections against the Church are dictated by the heart rather than by the head. Their rebuttal must include an appeal to the feelings. It has been said that mankind is led by its wishes rather than by its opinions. Adolf Hitler has said: " People are so feminine that their thoughts and actions are determined not by sober reasoning, but by emotions." It is well for apostolic men to make some appeal to the affections, if what Laberthonnière said is true: " Le passage de l'erreur à la vérité se fait toujours par un changement du cœur." The paper by Professor Wust shows that modern man's interests are centered in man and in the soul. Whereas Protestantism has, to a large extent, evaporated the Gospel into some sort of ranting about humanitarianism and patriotism, Catholicity still appeals to man's expecta-

tions, by its full explanation of man's purpose and of the future state of his soul. It is for the individual priest to make a soul-satisfying presentation of these doctrines.

In discussing how faith should be built up in converts, one finds that emphasis is again placed on the part to be taken by the will. Professor Steinbuechel shows that a presentation of the arguments in favor of Catholicity may lead to a mental acknowledgment of the reasonableness of the Faith, but may also leave one undisposed to believe. The learned apologist points out that prayer is the best means for giving strength to the will for the purpose of eliciting the act of faith.

The intellectual side of faith, however, is not ignored. Professor Schmauss, for instance, holds that doctrinal sermons are to be preferred to either apologetic or moral topics. The reason for this lies in the power of Christianity as a dynamic idea. The action of the will presupposes the mental acceptance of a forceful truth. Catholic dogmas are gems which need the setting of lucid and luminous presentation, but which, once clearly shown, shine of their own luster.

Of practical directions, hints, warnings for the priest, *Lebendige Seelsorge* contains many. Professor Schmauss notes that many of the faithful are bored with sermons; which however does not mean that they are no longer interested in either the Gospel or the Faith. It does mean that doctrines are not being presented in a manner suited to attract the attention of the laity. The preacher must become a better master of words. Reading of the Bible makes for more telling sermons. The priest's personal love of men and religion must be greater than his fear for the future of humanity, and he will then give us fewer denunciatory sermons and a more fervent mystical body. In their dealings with their flocks, God's ambassadors should be sympathetic. Lack of sympathy differentiates the *Pfaffe* from the *Priester,* a distinction which many critics are only too prone to make.

In an excellent paper on the psychological requirements of modern pastoral work, Fr. Chrysostomus Schulte, O.M.Cap., declares that a working knowledge of abnormal psychology would be a great help to a more fruitful apostolate. Fr. Schulte notes that people have become critical of the priesthood, and that the best answer to this criticism is more efficient priests. It is to be hoped that this manual will help more priests to desire their own sanctification; to become men of deeper culture; not to expect a harvest of souls where they have not sowed the seeds of prayer; to read the Bible; and to resolve to work harder to solve that difficult problem of finding the way to the modern heart.

MAN'S TRIUMPH WITH GOD IN CHRIST. By Rev. Frederick A. Houck. St. Louis: Herder. 1938. Pp. xii + 244.

Modern man is trying to piece together a badly broken post-Reformation economics. The view of religious and social problems has been clouded by half truths and half measures. Now every honest effort toward a refocusing of man's religious and social outlook is to be looked upon with favor, but in order to do this certain principles must be reaffirmed and reëstablished in men's lives. *Man's Triumph with God in Christ* does this. It is a treatise on the existence, the nature, the operations of God and on our relations with Him. The fundamental philosophical and theological truths which state man's religious and social obligations are clearly and interestingly elucidated. The practical conclusions flowing from these truths are also clearly brought out. The book is an excellent abridgment of the essential truths contained in theodicy and theology and is written in language which is comprehensible to the average reader.

The first chapter deals with the knowability of God, reviewing the classical proofs for the existence of God, the possibility and the fact of revelation. The chapter on the God-Man takes up the proofs of the Incarnation, the Redemption and the establishing of a true religion. The spirituality and immortality of the human soul are proved in the chapter on Man, the image of God. Here are treated also man's free will and the necessity and distribution of grace. The end and purpose of man form the matter of chapter four. Then follows a clear explanation of the Mystical Body of Christ, together with the personal and social implications consequent upon this doctrine. The book closes fittingly with a chapter on "A Blissful Eternity."

The volume tells of a beneficent God, the Creator of man and the provider and preserver of individual and social life.

LEXIKON FUR THEOLOGIE UND KIRCHE. Zweite, neubearbeitete Auflage des Kirchlichen Handlexikons. In Verbindung mit Fachgelehrten und mit Dr. Konrad Hofmann als Schriftleiter, herausgegeben von Dr. Michael Buchberger, Bischof von Regensburg. Zehnter Band: Terziaren bis Zytomierz. Herder & Co., Freiburg im Breisgau.

This volume, the last of the *Lexicon*, contains 118 columns of text with eight plates, nineteen maps and 148 illustrations. The various articles are informative and scientific and many contain much interesting data. The very first, Terziaren, gives a succinct history of the Third Order of St. Francis, its origin and development, its aim and duties. At present there are more than three million Franciscan Ter-

tiaries. Then follows a similar account of the Third Order of St. Dominic which numbers about ninety thousand. Under the caption Theology, after defining the name and explaining its nature and characteristics, the writer discusses the object of theology, the so-called material as well as the formal object, next its scientific character and its system. The article closes with the history of theology in Christian antiquity, in the Middle Ages, and in modern times.

Under Trent, we find an account of the prehistory and of the history of the Council of Trent, its periods of session, 1545-1548, 1551-1552, and 1561-1563, with the acceptance of the decrees and the carrying out of the reform. These decrees formed the basis of the Catholic Restoration of the sixteenth and the seventeenth century in all spheres of ecclesiastical life and were an influence even in the development of literature and art. It is but natural that the article on Infallibility (Unfehlbarkeit) should receive special treatment. The actuality of infallibility is proven analytically, synthetically and dogmatically.

The article on Union is of particular interest, due to the many efforts to restore union among the separated churches. In the Orient as early as 1073 Michael VII promised to unite with Rome if Pope Gregory VII aided him against the Turks. Three further efforts at union made in the same century proved futile as well as several others, until the success of the Council of Lyons in 1274 and that of Florence in 1439. On each occasion the Byzantine clergy offered stubborn resistance and finally on 12 December, 1452 the name of the Pope was mentioned liturgically for the last time in the Hagia Sophia. The following year, 28 May, 1453, Constantinople fell. In the succeeding centuries many invitations to union with Rome were made by the Popes, notably Pius IX, Leo XIII, and Pius XI. The return of the Slavs to union in 1595, which was solemnly proclaimed 6 October, 1596, in Brest-Litowsk, was undone by Catherine II, Nicholas I, and Alexander II who forced the united Slavs into the Orthodox Church. Attempts at reunion between the Orthodox and non-Catholics were made by Protestants at different times; the Greeks in each instance received these advances coldly. The same result repaid all efforts of the Anglicans to unite with the Russians and Greeks. Later attempts at union were made at the Conferences of Lambeth (1920, 1930), at Copenhagen (1922), Stockholm (1927), Lausanne (1927) and Chamby-sur-Montreux (1936).

There are numerous topics of interest such as University, Vatican, United States (Vereinigten Staaten), Will, its nature and freedom, Works, particularly Good Works. The article on Death (Tod), apart from treating its theological and religious aspects and the belief in another life, has an excellent supplementary article, Todesbräuche, on

the cult of the dead and various customs connected with the dead. References in the Sacred Scriptures prove that the Israelites had their mourners, their rending of garments, the wearing of sackcloth, etc. In Christian times the practices are based on piety and love as inspired by belief in the immortality of the soul, in a future life of reward and punishment and in the Communion of Saints. Many quaint customs peculiar to certain sections in Germany are described, such as burning lights and special forms of almsgiving to aid the departed.

Many interesting facts are found under the heading Water. There is the religious history of water as seen in various ablutions, in its symbolism and its blessings. A double blessing of water takes place at the consecration of churches; the first, for the exterior of the building; at the second salt, wine and ashes are mingled with the water; this is known as the Gregorian and is used for the blessing of the altars and the interior of the church. Other blessings of water are for the baptism of bells, the blessing that takes place in the Orient on the feast of the Epiphany in memory of Christ's baptism, and that for the ordeals in the Middle Ages. This last is found in liturgical books from the ninth century but was forbidden by the Fourth Lateran Council in 1245. In the eighth century there arose a new formula for the blessing of water for very definite purposes, as the benedictio aquae contra fulgura. Water was also blessed in honor of certain saints, as we have at present St. Ignatius water; finally water was blessed on certain festivals, as Trinity Sunday, Sunday in the octave of Corpus Christi, the Finding of the Holy Cross. Neither the New Testament nor the Early Fathers mention Holy Water. It appears first in the Orient in the apocryphal Acts of St. Peter. In the Latin Church, which mixes salt with the water, we find it mentioned in the fifth century where the blessing is attributed to Pope Alexander I. The Sunday "Asperges" can be traced to the middle of the ninth century when Leo IV made it obligatory. The oriental rites have no sprinkling with holy water either on Sundays or at blessings.

Nothing can more fittingly close this review than the words of His Excellency Dr. Michael Buchberger at the end of this volume: "Our maxim and guiding star in the execution of this work were *Fidei, veritati, vitae.* We wanted to place our work in the service of faith, truth, and practical life. It was to be based on the truth of faith and on faith in the truth. The *Lexicon* drew from first and best sources, for it aims at offering necessary aids to scientific and practical work while creating a firm bond between faith and knowledge, knowledge and life. This program we constantly kept in view."

Book Notes

A History of Third Parties in Pennsylvania, 1840-1860, by Sister Theophane Geary, Ph.D., is principally the story of political nativism in the Keystone State and the Philadelphia Know-nothing riots of 1844. The book, however, also gives the history of the Anti-Masonic Party, the Liberty Party and the Free Soil agitation. While the volume follows the dissertation form—strictly factual and ample in footnotes—it does not lack readability and interest. The inclusion of political songs and verse add not a little to this reader interest. For instance, the following stanza from a Native American poem of 1844 might well have been written only a decade ago when the "brown derby" was crushed by a recrudescence of political nativism.

"When o'er our native land
A Popish veil is thrown,
And the words of bold command
Come from a Papal throne,
Then are we lost."

Not nice reading is the Political Nativism series of the History Department of the Catholic University, but instructive and let us hope helpful as an antidote. (Washington, The Catholic University of America Press. Pp. xi + 274.)

Concise yet scholarly is *Vitoria and the Conquest of America* by Honorio Monoz, O.P. (Manila, P. I. University of Santo Tomas Press, pp. 220.) More and more, the learned world is coming to appreciate the importance in international law of Francisco de Vitoria's writings, and his principles of Christian charity and justice in the field of international relations are receiving respected consideration in unexpected quarters.

The present study considers the principles of Vitoria on the problem of conquest and colonization and their manifold implications. In expressing what was right and wrong in the dealings of the Spaniards with the Indians Vitoria established the basis for the new science of international law. He visualized the field of international relations within ethical boundaries, and urged upon the rulers the necessity of acting in accordance with what is morally right. The titles advanced to justify taking possession of the newly discovered lands are examined one by one and declared legitimate or illegitimate in accordance with the principles enunciated. Those who have only the popular concept of the Spanish *conquistadores* will find Vitoria instructive and refreshing.

The physical format of the volume leaves much to be desired by the American reader: there are numerous misspellings, and the chapter headings, while decorative, are not conducive to easy reading.

People who like to read real literature like to read about literature. They will thoroughly enjoy Father Francis P. Donnelly's *Literature the Leading Educator*. For two generations the author has presided in the classroom, and he knows his subject thoroughly. There is, however, no tinge of learned mustiness in the essays which range in subject from the tragic element in Sophocles's King Œdipus and the secret of Homeric simile to Professor Newmode's lectures on a line of Wordsworth and Professor Oldway's talk about Wordsworth's daffodils. Father Donnelly is humorous, entertaining and instructive. Any literate person can enjoy his latest volume. (New York, Longmans, Green & Co. Pp. xv + 278.)

Father Joseph de Guibert wrote his *Theologia Spiritualis Ascetica et Mystica* principally for seminarians and university students who were looking for a clear and scientific yet fundamental exposition of the subject. The work is divided into seven *quaestiones:* Introductio; De natura perfectionis spiritualis; De inspirationibus donisque Spiritus Sancti et de discretione Spirituum; De cooperatione hominis cum Deo in vita spirituali; De oratione mentali; De vitae spiritualis gradibus; De contemplatione infusa. An appendix—Elenchus Praecipuorum de re spirituali scriptorum—is a valuable addition. Father de Guibert has succeeded in his attempt. Students will appreciate his clear, concise text, while teachers will find the copious references and bibliography quite helpful. (Rome. Pontificia Universitas Gregoriana, 1937. Pp. xii + 496.)

Teaching Christian doctrine by imparting information and ignoring the need of building Catholic character is sterile. Mother Bolton in her *Foundation Material for Doctrinal Catholic Action* has endeavored to present material that will help develop the teacher. The book supplies basal material for those who are discussing or teaching Christian doctrine and using the author's *A Little Child's First Communion.* For those using this text, Mother Bolton's *Foundation Material* is indispensable. (Paterson, N. J. St. Anthony Guild Press. Pp. xvi + 227.)

In thirty-one brief and practical meditations His Eminence, Cardinal Massimi, has covered the entire theological treatise on the Most Holy Eucharist, in *The Holy Eucharist in our Daily Lives.* Each meditation is clearcut and concise, and, like a brilliant cameo, gives an outline of some Eucharistic doctrine.

Devotion to the Blessed Sacrament is the queen of all devotions, around which all the others group themselves as satellites; for the others honor the mysteries, while this is God Himself. The Blessed Sacrament, however, is not only the devotional life of the Church, it is also a life-giving power. As a Sacrifice it is the daily expiation, as a Sacrament the daily food of the faithful, and to the Real Presence all can bring their sorrows and cares and necessities. Cardinal Massimi sets these considerations logically before the reader, and follows them up with practical applications and inspiring ejaculations.

The convenient form of this booklet and the nature of its contents are adapted to every walk in life, and are especially practicable for Religious and are suggestive for sermons at retreats, the Holy Hour, the Forty-Hours' Devotion, and like occasions. Father Schade's English translation is thoroughly idiomatic. (Dolphin Press, Philadelphia. Pp. 64. Price, 35 cents.)

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